

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

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ABOUT FIGURES.

THE Schedule of Appropriations in the Domestic field, given in the February number of THE SPIRIT OF MISSIONS, is in no small part made up of figures. To those who have no liking for the study or appearance of such characters, the whole thing will prove dry and uninteresting; while to others, who, if they do not actually find poetry in them, do find that which they keenly relish, the article will supply suitable food for thought, and material on which to base important Missionary calculations.

In minds which have not taken in the whole field and scope of our Home Missionary operations, and have not carefully studied the history of the work, there will doubtless arise some questionings as to the distribution of the funds placed at the disposal of the Domestic Committee and the Board of Managers.

At the very outset it may be confessed that the table, on its face, exhibits a seeming lack of equity in disbursement, but there are reasons, all of which cannot be given in one brief paper, that justify the division just as it stands.

A Churchman, full of Missionary zeal

and activity, residing, for example, in the Diocese of Georgia, and fully comprehending the importance of that particular portion of the field, may think it wondrously strange that it should have pledged to it from the General Missionary Treasury only the small sum of \$800 for the year 1879; but it should be known and remembered that, for some years after the war, when the need was urgent to the last degree, this, with all the Southern Dioceses, was treated with a liberality quite up to the utmost limit of the means at command, in the earnest hope and expectation that such pressing need would not be of long continuance. The need, however, has continued, through lack of that recuperation in the South which was confidently anticipated; but in consequence of the opening of great Territorial Missions in the West, at about the same time of which we write, and because of the inability of the Committee to raise money for all purposes, the appropriations to the South have been gradually, and from stern necessity, reduced to their present limits.

It may be well to state, in this connec-

tion, that the books of the Domestic Committee show that Georgia has received since General Missions were undertaken more than \$30,000; Alabama, Florida, Louisiana, and Mississippi some \$40,000 each; North Carolina and South Carolina about \$25,000 each; Virginia \$15,000, Tennessee \$50,000, Kentucky \$45,000, and Missouri \$65,000. Eleven Southern Dioceses have thus had distributed to them altogether the sum of something over \$415,000, exclusive of all amounts paid for work among colored people.

Again, some one may ask, Why should the great Diocese of Texas receive only \$500 for the current year? The answer is that while the State was one Diocese, over \$55,000 was given to it by the General Church; and that now the two Missionary Jurisdictions, erected within the original limits of the Diocese, receive, including salaries and travelling expenses of their Bishops, more than \$10,000 per annum, it being supposed that the Diocese proper, retaining most of the Church strength in the State, would be measurably able to take care of itself.

We are writing to help our friends understand the Schedule, and not to intimate in the remotest way that we think any particular portion of the field has been too generously treated, or that much larger amounts, if it had been possible to grant them, would not have been wisely and usefully employed. It is believed that, had the means been at command, the Committee would gladly have made the sums given to the Southern Dioceses, for several years after the war, fourfold what they really were, which would have not been at all in excess of actual necessities.

As the eye passes carefully over the Schedule, it will be discovered that the great Western Dioceses of Michigan and Wisconsin receive only \$500 and \$800 respectively, while Illinois receives nothing. But here again it should be

known and remembered that these portions of the field have also been long and liberally aided from the general fund, Michigan having received nearly \$70,000 Wisconsin \$130,000, and Illinois nearly \$80,000. Besides, in all these three cases, new Dioceses have been formed from the weaker and more Missionary portions within their original limits, most of the Church strength remaining in the old Dioceses. Under these changed circumstances, Western Michigan receives \$800, Quincy and Springfield \$500 each, and Fond du Lac \$1,000.

Doubtless there is much Missionary ground in the present restricted Dioceses of Michigan, Wisconsin, and Illinois, where the gifts of the General Church could be expended with as much hope and prospect of abundant returns as in any portions of our whole country; but the very same might in all truth be said regarding the five Dioceses in the great State of New York and the three Dioceses in the great State of Pennsylvania, none of which have ever received anything from the Domestic Missionary Treasury. If the supplies could be increased as the demands are multiplied, the case would be different, and the justice of anything like the present distribution might well be questioned; but, unfortunately, anything like due proportions here are far enough from being maintained, and therefore the Committee and the Board are all but forced to withhold aid from such Dioceses as are best able to take care of themselves, and to bestow it where the little that can be given at all may, because of poverty or weakness, be most reasonably claimed.

Thus far next to nothing has been said about our great Missionary Jurisdictions, and from a glance at the Schedule it may seem to some that they ought not to be treated with so much more liberality than certain Western Dioceses with vastly larger population and equally urgent calls for the Church

and her ministrations. And here we approach a difficulty—less real than apparent, however—which admits of only one explanation in attempting to justify the present division of funds.

Years ago, before any comparisons were instituted or any charges of unfairness were heard of, certain work was laid out and inaugurated, and foundations were begun, in those new parts of the country erected by the Church into Missionary Districts, on a scale of appropriations, if not large enough to meet all needs, yet as large as could be supplied; and that involved a virtual pledge for such aid in the future as would at least ensure the continuance of work at the points selected and occupied, in order that the first and very considerable outlays might not be wholly lost, and that the Bishops in charge might not be subjected to most disheartening disappointment and mortification in beginning to build and not being able to finish. From that time to the present the Committee have been working under the obligations of that virtual pledge, and they have never seen the day when an amount large enough to be of any particular use elsewhere could be wisely taken away from any Missionary District and given to any Diocese. Of course, if the offerings were larger, work already in progress could be maintained, and new work undertaken when and where called for. But as things are—with narrow limitations as to funds, and almost unlimited opportunities for work—the question before the Domestic Committee and the Board is not so much, how can such opportunities be seized upon and improved, as, how can what has been begun be effectively maintained.

To illustrate: A thousand dollars per

annum taken from Bishop Clarkson, a second thousand from Bishop Spalding, a third from Bishop Tuttle, and a fourth from Bishop Morris, would enable the Committee to increase appropriations to certain Dioceses very considerably; but the change, while it might bring gain to some, would certainly bring most serious inconvenience and embarrassment to others, and loss to the work of the Church, which is *one*, whether it be in Oregon or Iowa, in Utah or in Kansas, in Minnesota or in Maine.

There seems to be only one real remedy for a real evil, and that is not to be found in the ungracious process of robbing Peter to pay Paul, but in such an enlargement of the Church mind, and such increasing warmth of the Church heart, as will serve so to replenish the Missionary treasury as to justify the Committee and the Board in saying to the Bishops: "Go forward; call good and strong men to be your helpers; embrace every opportunity in the good providence of God presented; and we will stand between you and the possibility of failure through lack of adequate supplies. Our commissariat is well organized; and the whole Church is behind you, moved with tender and effective sympathy, and offering holy prayers."

The day for such inspiriting utterances may be far distant, how far we do not know; but if every communicant of this Church would take, according to the plainest duty, to the study of this whole subject, and would help, according to the ability that God has bestowed—which He expects and demands, whatever may be the opinions of men—that day, all bright with glory and triumph, would certainly fall within the present year of grace.

Thy Kingdom come,
Thy Will be done.

MONEY FOR THE MEN.

This journal has already said that, given the right sort of men, there would be no difficulty in finding the money.

That is perfectly true. There are numbers who are glad to give, and more who are able to give. What they require to know and to feel is that the men have been found and are in the field. It is this knowledge which does not seem to reach the parishes. There is no other way in which to fully account for the neglect of Mission work.

Every year is heard the complaint that, of so many parishes out of the whole number, nothing has been returned either to Domestic or Foreign needs; and generally there goes with it the statement, as clear as figures can make it, that if these delinquent parishes had contributed a very trifle, there would be enough and to spare. We are morally certain that in no small proportion of these parishes the answer would be made, whenever the question was asked why they had not contributed to Missions, "We never have been asked to give, and we do not know what there is to give for."

This is not the fault of the Clergy, at least we do not mean to make that hard-worked and underpaid body responsible for that which is due to many causes. Some parishes are under a system established in the old days when Missionary enterprise was hardly known. Nearly every Rector is younger than his parish, and takes it subject to the customs established by his predecessors. Many men too have their hobbies. One Rector is musical, and devotes his energies to a reform in the choir and a change in the singing of the chants and hymns. Another is architectural, and can think of nothing else till his old church is rebuilt or decorated. A third is full of plans for local organization, and amid his guilds and district visitings has no time for outside matters.

Again, Diocesan pressure is very heavy in most of the Dioceses. Canons require a certain number of collections, and often fix the minimum of offerings. But, beyond all these, there is an outside influence which is very strong against the work of Missions. An eminent Congregationalist lately criticised one of the most distinguished and able Bishops in our Church, saying that he was driving up his parishes in behalf of Missionary work when they needed all they could raise for their own support. This showed the feeling with which Congregationalism looked upon Missions, viz., as something of which the chief end was the spiritual benefit of the contributors, a work of supererogation, and not, as the Church views it, a simple and obvious duty on the part of every baptized Christian.

Of course it "goes without saying" that this is utterly wrong. If there were a question between Mission work and home work, between the support of one's own parish and the work outside it, one might take time to consider which had the higher claim. But there is no such question. Those parishes which do the most for Missions, never do the least for their home needs. We have yet to hear of a parish crippled by its outside gifts. We seem to have heard of several crippled by lavish home expenditure.

The statistics of the Church will show by conclusive figures what would be the Missionary income of the several departments if each baptized member of the Church made an almost infinitesimal offering. There are three hundred thousand communicants and upwards on the rolls. Two dollars a year would give a larger Missionary income than the Church has ever expended at home and abroad. One dollar a year in addition would give each Diocese more for its Diocesan treasury than any Diocese

expends. This sum represents one cent only laid aside for each secular day in the year. Now, putting out of sight the number of communicants who are not able to make even this small sacrifice, there would still be enough to give a much larger return than has ever been given. But this calculation leaves unreckoned the great number of baptized members who could give easily an equal sum.

Then, again, there are in almost every parish at least ten persons who could between them give all which numerically could be assessed upon the poorer communicants, and that without feeling it in the least. It is the duty of such to bear these burdens of others. They do it readily when matters of parochial concern come before them. If their pride, or their pleasure, or their sense of duty be touched, they do not hold back. There is not the slightest question as to the sufficiency of means in the Church to do fivefold more than is done, and that without burdening any one.

Why, then, since the right men indubitably are in the right place, is not more accomplished by Missionary appeals? Because the real state of the case does not sufficiently come before the people.

It is the duty of every Clergyman of the Church, first to inform himself as to the facts, and then to get them bodily before his people. Next it is the duty of every Rector to train his people into the habit of giving. It is hard work. It seems very thankless work. Men of culture and refinement hate to be considered beggars. They are touched to the quick by such remarks as are sometimes heard: "You come to me very readily when you want money, but you are not so much in a hurry to care about saving my soul." They shrink too from that weighing of one's neighbors in the way of financial duties which men of means often indulge in. But we have

yet to see the man who will not, when his hobby is concerned, brave all this. When it is to get the chancel enlarged, or the chapel built, or the old pews replaced by open sittings, the Clergy pluck up heart of grace and go at the work.

We are entreating the Clergy to make Missions, Domestic and Foreign, their hobby. We are assured they will not lack sympathizers. We once heard a young brother ask anxiously in a meeting of Clergy, "When you go to call upon people, what do you talk about?" We can only say to such, "Get up the subject of Missions, and tell what you know about it. Everybody can understand that. Not Missions in the abstract, but Mission life out on the frontier; what a man has to go through in such a place. Get out the map and show where it is that such a one is stationed. Geography goes a great way in carrying conviction to a certain class of minds."

"But why," says one of those whose Christianity consists largely in a contemplation of the various objections brought against it, "why this incessant talk about money? The Gospel is not money." No, it is not; but that is no reason for the exegesis sometimes offered for the text, "They which preach the Gospel should live of the Gospel"; viz., that they should have their preaching for their pains. St. Paul settled that whole question long ago. He talked about money, and plainly enough too. Money is necessary so long as food and clothing and travel are not to be had without it. We mention money to these scandalized disciples because in no other way than by the payment of money can they so cheaply and easily discharge an obligation which their Baptism lays upon them.

Suppose at the last day one is asked by the Judge, "Hast thou preached My Gospel to such and such who were in darkness?" "No, LORD, I had no gift

or call to preach." "Hast thou then sent another who had the call?" "No, LORD, I only discouraged and disheartened those who would go, by complaining of the cost of Missions and openly doubting whether they would do any good." We are sure no true disciple will care to be committed to any such answer as that.

We are certain, then, that want of consideration of the subject is all that is lacking to correct for the most part this defect of care for Missions. "But," says a good brother, "I don't know anything of the subject." We reply, "Find out!" If you have a Missionary Bishop within reach, interview him. Or, better yet, take the list of Missionary Bishops in the Church Almanac, select one and write to him, asking him to tell you what he in one little corner of the work is doing and what he hopes to do. Then tell your people. There is nothing like directness and precision, names, dates, locality, to interest hearers. That will do for a beginning. Then go on, taking from THE SPIRIT OF MISSIONS and other Missionary documents more facts, and so on till you have the subject at your command."

"But," says the objector general, "charity begins at home." We trust the author of that execrable proverb has long since repented in sackcloth and ashes for his abominable perversion of the truth. "Charity at home," as the phrase is used and understood, means easing one's self that other men may be burdened. If it be true charity, it assuredly does not stay at home. And we seriously say, knowing whereof we speak, that if any man has the religious interests of his neighborhood at heart, if his parish is cold and dead, and his list of communicants small, he cannot more surely and quickly apply an effectual remedy than by kindling a Missionary spirit. Charity once stirred up abroad is sure to *come home*, and to come home with enlarged ideas. We

do not care to say more about this; it is the fact, and proved by trying, if any one is inclined to doubt.

That which the Church requires is systematic attention to the entire field of Missions. There are many parishes which have hitherto borne the burden of the whole work; many more which are in arrears for the entire past and for present claims.

We shall try to show, by and by, in what ways a liberal expenditure is needed. Good work cannot be cheap work. It is too much the American habit to slight whatever is to be put out of sight, to rely upon show, and to consider that wasted which is expended upon unseen substance. Now and then in the sphere of dynamics a fearful and impressive lesson is given through the means of some catastrophe which sends a thrill of horror through the land.

While we can indeed acquit the Church of using other than her best material for the places where stress comes, we cannot say that in the provision made for the maintenance of Missionary work she has not been guilty of the American weakness. She has at least sought the poor economy of trying to sustain the heaviest burdens by the smallest available support. There is but one excuse for this, and that is that the work must be done—and those who undertake it go voluntarily, counting the cost. Were it not for this a heavy responsibility would be upon the heads of the Missionary Committees. As it is the responsibility falls back upon the whole Church, which is requiring and accepting such service as it gets, and supporting it with such inadequate maintenance.

We repeat we do not believe that this is the temper of the Church. It is simply that the earnest spirit of the heart of the Church has not been fully felt in its whole body. It has not been felt because the facts are not known. These facts have not been known because

the ones who should make them known, viz., the Rectors of the several parishes, have not learned them and told them.

We do not fault our Right Reverend Fathers in God, amid their multitudinous cares, for this neglect; but we do venture to say that a word of admonition

from them would go very far. Did they ask each one of their Clergy, "Are you careful to instruct your people on Missionary topics, and to require stated offerings?" we believe that the long list of delinquent parishes would be speedily reduced to the handful of the really indigent.

A VISIT TO THE BLACK HILLS.

A LETTER FROM BISHOP HARE.

A MISSIONARY trip of over 900 miles, most of it made in a wagon and the rest by stage, which I have just finished, included that part of my Mission field which falls within the department of our general Missionary work known as "Domestic Missions proper;" I mean the "Black Hills." It is the part of Dakota which lies along the Wyoming border, between the northern and southern forks of the Cheyenne River.

Until three years ago this section of country was a part of the Great Sioux Reservation. Negotiations which had been pending for some time were then brought to a successful issue, and the country bought from the Indians and thrown open to settlement. So rapidly have people flocked to it that in an election held in November last the Black Hills district polled between five and six thousand votes, and the whole population amounts beyond a doubt to over 15,000 souls!

The ready and generous response of the Domestic Committee to my application for an appropriation in behalf of this portion of my field enabled me last spring to secure the services of the Rev. E. K. Lessell, who reached the Hills early in July, and who has proved himself the very man for the place. Official duty called him to the Yankton Agency in October last, and in the latter part of that month we started off together for the scene of his work, distant from the Yankton Agency 400 odd miles across the wild country. The Rosebud Agency, four days' journey distant, and the new Red Cloud Agency, eight days, were to be visited *en route*, and Miss Leigh, who was on her way to resume her work among Spotted Tail's people, was our companion for the first four days of our trip.

The journey, which was most auspiciously begun amid the cordial farewells of the Mis-

sion circle at the Yankton Agency, proved from first to last a series of mishaps.

In crossing the Missouri River the afternoon of the first day, the flat-boat which carried us and our teams ran on a sand-bar, and we did not reach the western bank until it was just too dark to choose our road. In less than five minutes after landing we found our horses plunging helplessly in a quicksand. Alighting, we discovered the situation to be as bad as it well could be; all four horses sunk up to their bellies, and sucked tight into the treacherous mire as if in the throat of a monster.

The ferrymen, fortunately, were near at hand, and we all tugged away at our beasts, which lay panting, after their frantic but fruitless efforts to disengage themselves.

Three hours' hard work resulted in the extrication of all the horses but one, whose case resisted our best endeavors, and in despair I started off to seek help from Fort Randall, half a mile off, when an officer with a squad of twenty men soon answered my appeal, and by ten o'clock we found ourselves rescued from our difficulties and quietly enjoying the hospitality of the good people of the fort; but anything more doleful than three or four hours' struggle in the mud on a dark, chilly night, on the banks of the Missouri River, about horses which seem hopelessly engulfed in a quicksand, I challenge you to imagine, unless it be the plight of our lady companion, who had to sit idle all the while, her anxious scratching to discover the firmness of her resting-place revealing water under the sand at the depth of two inches.

We delayed our departure until two o'clock the next day in order to repair, and then started off with hopeful hearts for a drive of three days to Rosebud Agency. It began to snow and to blow bitterly cold, however,

some time before we reached our camping place, where, whatever other sensations a long search in the bleak wind for wood and water may have produced, we learned the comfort of a roaring camp-fire and of a cup of hot coffee.

Threatening cold weather followed us all the next day and the third day, but we triumphed over our discomforts in the knowledge that our horses were doing their duty well, and that each hour was bringing us nearer to the Rosebud Agency, where we were sure of a cordial reception from the Mission people, and a generous welcome to all that persons living in tents and possessed of little but that which warm and hopeful hearts can supply, could give us.

The third day toward evening, however, one of the horses, a first-rate beast, showed signs of sickness. We took him out of the wagon and let him lie down, to which he seemed inclined; but some fatal malady, perhaps occasioned by the extreme cold, had struck him; he rose and lay down twice or three times, then stretched himself convulsively and was dead. It was a sad sight on the lonely prairie, and we trudged on, on foot, a little despondingly, towards the nearest stream, our camping place for the night, which, happily, was only a few miles off.

The mercury fell nearly to zero that night, and, do what we would, we could not keep warm. By noon next day, which was Sunday, we reached, however, the Rosebud Agency, and forgot our discomforts, as with the assembled people we sang, sitting upon the ground in a large tent, the chants and hymns and offered the prayers of the Church.

Nor were creature comforts wanting, for I was fortunate enough to be invited to take tea one evening with the Mission ladies; and let me tell you that a cup of tea never tastes better than when, after shivering day after day around a camp-fire on the prairie, as you gulp your tea from a tin cup, you arrive at a Mission and enjoy its hospitality, although, as in this case, a tent, eight feet by eight, serves as bedroom, parlor, dining-room, and kitchen, and though your little party of three must eat and drink by turns, especially when you know that the neat *china cup* from which you drink your tea, a memento produced from her treasures by one of the ladies, is the only one for a hundred miles around!

Some kind friends have given me money sufficient to erect a church and a log-house

for the Mission party at this agency, and I had the happiness, on my return trip, to find the ladies of the Mission comfortably housed (at least as comfortably as persons could be whose household effects had not arrived yet, and whose furniture consisted of a bedstead, two chairs, and a stove), and the Missionary enjoying a like privilege.

After a rest of two or three days, Mr. Lessell and I pursued our journey; a drive of three days and a half over an entirely uninhabited country brought us to the new Red Cloud or Ogalala Agency, where we found workmen just beginning the erection of the new agency buildings, and every one more or less excited by "the Cheyenne scare," the advent of those Indian depredators in the immediate neighborhood having just been heralded. The alarm soon communicated itself to our driver and guide, both of them Indians. The latter disappeared; the former declined to proceed. The courage of a Red Cloud brave who had offered to take their place gave out as the day wore on, and he withdrew from his bargain. We eventually secured a white man, and next morning started off, and after a three days' journey over the suspected country reached without molestation the stage-road which leads from Sidney to the Black Hills.

We congratulated ourselves that at midnight the stage would come along, and we should exchange the drudgery of three miles an hour behind exhausted horses for the rapid gait of relays of horses on a well-conducted stage line. The stage passed by at midnight, crowded to suffocation, and with room for not one passenger more. After twenty-four hours of disconsolate waiting our fortune was better. The stage arrived at midnight with but one passenger, and in eighteen hours we found ourselves among the hospitable people of Deadwood, the metropolis of the Black Hills.

We of the western country have the reputation of being persons of big expectations, but large as mine were, they were more than realized in the Black Hills. Persons of all sorts have, of course, resorted thither, but men and women of the highest stamp, both in intelligence and character, are neither few nor far between; men of business, marked by the decision and quickness of apprehension which distinguish those who make successful ventures in new countries; lawyers, expert in the legal questions which arise in mining districts; assayers, physicians, mechanics, and icher treasure even than the wealth of the

Hills in lumber and gold, their *wives and children*, who have braved the long stage-ride to this almost unknown land (it is over 200 miles by the nearest route from any railroad), and have brought with them the amenities and sanctity of happy home life.

My opinion is of little value, but of the large amount of gold already produced by this country there is no doubt; and as little, I should judge, of its permanent value as a gold-bearing district. Now that the surface mining has been somewhat exhausted, and stamp mills have been put in operation, the vast hills of gold-bearing quartz are yielding up their seemingly exhaustless treasure.

I noticed with interest, as a token of the conclusion which the practical business men of Deadwood had come to in reference to the permanence of the settlements in the Hills, that the merchants were erecting substantial fire-proof structures in place of the temporary frame buildings which they had hastily put up on their first arrival.

The capacity of the region as an agricultural and grazing country struck me no less forcibly than its richness in lumber and minerals. The Hills are skirted by extensive valleys, which looked to me like paradises for the farmer and the grazier; and the vegetables, milk, cream, and butter which were set before me on the tables in Deadwood assured me that I did not misjudge them.

But whatever the future of the Black Hills in a worldly point of view, here is certainly a rare opportunity for the work which the SAVIOUR has given the Church to do. The pen flows glibly when it portrays the wealth of this region, but it lags, yea, is held suspended when the aspirations, temptations, and sorrows of the 15,000 souls who have just broken away from their old home life and come to this new land become its theme. They are engrossed in the pursuit of wealth, but the Missionary received a cordial welcome, and wrote me, shortly after his arrival in one of the towns, as follows:

"It was not long before the presence of an Episcopal Clergyman became known, and, to judge by the audible expressions and beaming countenances of our Church people at least, one might readily imagine an analogy between them and a beleagured city receiving an unexpected deliverance. In short, my welcome was most warm and earnest, and your thoughtfulness in sending them a Pastor was more than appreciated."

Of his first Services in Deadwood he wrote: "In the afternoon, returning to Deadwood, Service was held in the Congregational place of worship, and most affecting it was, many of the large congregation being moved to tears as the familiar words of the opening sentences and exhortation—of the hearing of which they had been so long deprived—were read. At its close a preliminary meeting was held, which was followed by two others during the month, at the latter of which a Society was organized, rules and regulations were adopted, and an Executive Committee appointed to conduct its temporal affairs. In the meantime the theatre building was secured in which to worship, and a house was purchased for the use of the Missionary at a cost of one hundred and twenty-five dollars. A Sunday-school was organized with an attendance of forty children, which number has increased materially since—and the ladies, ever foremost in every good work, placed in the treasurer's hands, as the proceeds of a Raspberry Festival, the sum of three hundred and sixty dollars to purchase an organ."

Of course the work is not all so sunshiny. Of his experience in one town the Missionary writes: "On Saturday night the fact of tomorrow's preaching was made as public as possible, but on Sunday morning the place proposed was found to be untenable. Soon, however, I found another building, and, taking possession, removed the debris with shovel and broom—my labor being interrupted only by queries such as, 'Open a saloon, pard?' 'How many tables, elder?' etc., etc. With boxes from a store and planks from a distance, I made the seats, and then waited for the congregation, but for three quarters of an hour no one came. At last one straggled in, and then another, until about ten were assembled, and the Service was held. At least God was praised, and His Word read and spoken."

But the fact that in Deadwood, "The Metropolis of the Hills," a town which numbers already over five thousand people, the Missionary found forty-five families who were attached to our Church, and over thirty communicants, indicates what a vantage ground we have for our efforts, especially as the people of this town are disposed, and I think will find that they are able, to become a self-supporting centre, and thus liberate our Missionary funds for use in the support of an associate for their Minister, who should devote him-

self to the building up of the Church in the contiguous towns, five or six in number. For this Mr. Lessell pleads, and I heartily second his appeal. He writes:

"The work in such a place as this (Deadwood) is quite enough to tax the energies of one man to the utmost. For it must be remembered that the labors of a Clergyman situated as I am cannot and ought not to be confined to his own elect flock. He must be, and really is, subject to the call of any one and every one at all hours of the day and night. Is any one sick? dying? 'Send for the Elder.' Has any one died—naturally or by murder, assassination, suicide, or accident? 'Send for the Elder to preach the funeral'; and to such calls he must respond, as any one with even a limited frontier experience must acknowledge. But it is not in Deadwood alone that the sound of the Gospel and its ministrations are necessary. The Hills are supposed to contain a population of, say, thirty thousand. Deduct from this number the inhabitants of those places where some sort of Christian Services are held (say seven

thousand), and the balance, scattered over the length and breadth of this beautiful country, are, in truth, as sheep without a shepherd. The Macedonian cry is echoing and reëchoing through the glades and canyons. Never was there a more glorious opportunity for the Church to make itself known and felt. Cannot she do something more towards reclaiming these lost sheep of the House of Israel, and do it at once? Cannot she send out at least two men to aid me in spreading and carrying on the work—men qualified; in robust health; able to adapt themselves to an entirely different condition of things from that existing in settled countries; in short, men possessed of not only piety and earnestness, but of a large share of sound common-sense?"

Invoking for this portion of my Mission field the continuance of the care of the Domestic Committee, and praying for it the blessing of Almighty God, I remain very faithfully your brother and servant in the Church,

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

A WONDERFUL WORK AMONG THE PLANTATION NEGROES.

NEARLY four years ago a lady wrote from Virginia asking for aid for a colored Sunday-school, in which she was interested, in the shape of Bibles and instruction books. A large Bible and a number of books were sent in response to her appeal, and from time to time other packages of books and papers have been sent her as she has written to ask for them. The work that these books have done and are doing, in connection with the unwearied and faithful labors of the lady herself, is best shown by extracts from letters received from her, during the last two years, by the Secretary of the Domestic Committee, the Secretary of the Woman's Auxiliary, and the Assistant Editor of *The Young Christian Soldier and Carrier Dove*. After a careful reading of the article, we are sure that no one will wonder at the title we have given it.

In May, 1877, she writes:

I have been so long in thanking you for

your kindness in sending me the cards and papers that I know I seem ungrateful. But never was gift more gratefully received. The cards were exactly what I needed, and have helped me much; and if you had seen the delight with which each paper was received, I know you would have rejoiced to have it in your power to give so much happiness. You ask me to give you some account of the school, and I will do so, even at the risk of wearying you.

We live in the southern part of Virginia, and the negro population is largely in excess of the whites, and controls the county elections of course. For a long while very bitter feelings towards their former masters were engendered by the teachings of unprincipled adventurers among them. An old mulatto, named Howell, from the North, exerted perhaps the most baneful and powerful influence over them. He calls himself a bishop, and is the founder of a new sect called Zion Unions.

This curious sect is, I believe, confined to this and several of the adjoining counties. Howell is the supreme autocrat, and he rules them with a rod of iron. You will have to

be a Southern woman, and live among them all your life as I have done, to understand how blindly these poor, ignorant creatures follow their blind leaders.

About three quarters of a mile from the farm on which we live they have built one of their churches, a rude log-hut, in a lonely forest. Their wild superstitions and practices, and strange doctrines, prove beyond a doubt that we literally have the heathen at our gates. Hatred to the white race is one of the chief tenets taught. No white man, they say, can enter the Kingdom of Heaven; the whites have the Bible, but they have direct revelations from the SPIRIT.

Ever since I was a child I have endeavored to teach the colored children about me on Sunday afternoons. But a Sunday-school was established at this church, and I found it impossible to get the children to come to me. Very timidly I offered my services as teacher in their school. To my surprise and delight I was most joyfully received. In spite of their strange doctrines, I was their friend and neighbor, and many of them loved me already far beyond my deserts.

I found them utterly ignorant, with no Bible, no books. We have had no Minister in this parish for several years. There was no one to help me. The people were too miserably poor to help themselves. I had no one to appeal to but Dr. Twing, and I wrote to him simply because he had once or twice written me kind, helping words when I sent my children's Mite Chest money. He responded by sending me a large Bible for their church, and catechisms, cards, papers—everything I needed. I was afraid it was much more than we ought to receive; but indeed I trust it has not been wasted. We have had many difficulties, but the school is growing so rapidly that I am utterly appalled at it. The little hut is crowded nearly every Sunday with old gray-headed negroes, as well as the little children, listening, oh, so eagerly, to the words of that blessed Bible, which they handle so reverently and keep so sacredly that I never see it without a pang of self-reproach.

All the children, except the very youngest and latest comers, can repeat the Creed, the LORD's Prayer, the Ten Commandments, and the Calvary Catechism, to the Holy Days. About twenty of them can read. As for Howell, he treats me with the greatest con-

sideration, has actually taken the catechisms from me, and will not ordain his own ministers until they can repeat our own pure doctrines. Last week a most earnest Christian man, one of their preachers, came to the Sunday-school begging for books for his school, which will be conducted on the same plan as ours. Two more came yesterday on the same errand, but we had none to give them. Every paper I have received from you has been given away.

In the same letter Mrs. Buford asks for several Mite Chests, saying that the people want to have one in each school, and later she writes:

I enclose one dollar and eleven cents from my colored Sunday-school; a poor little offering, I know, but they sent one in August, and if you could realize their utter poverty you would esteem it one of the richest offerings sent. Connected with this school are several others, taught entirely by negroes. Each school has begged for a Mite Chest, and if Dr. Twing would send me four or five I would be very glad. Of course, the amount contributed must be very small, but it will help them to give even a little, and they want some way to show their gratitude for the books and papers.

The school now increased so rapidly that it was necessary to organize it in classes, with ten or twelve in a class, and ten of the older scholars were selected to be teachers.

I have no help except from the negroes themselves (writes Mrs. Buford), and, of course, I must make them help me. You cannot understand how thinly the country is settled. We live in the country, about a mile from the village where our little church is situated. For several years we have been without a Minister, and only have lay services twice a month. We are making strenuous efforts to secure the services of a Missionary who will preach for us two Sundays in the month. God grant we may succeed. The Diocese is so immense that the Bishop cannot come to us but once in four years.

But now things began to brighten. The Rev. Mr. Dashiell, of Richmond, sent a large supply of books to the school, and promised to visit it in August.

Our Lay-reader, too, came to the church last Sunday, and helped me very much by his kind, encouraging words. Seven of their preachers came begging for books, and others will come next Sunday. Thanks to Dr. Twing and Mr. Dashiell, I have enough to supply them all. I gave to each of the Ministers one of the little books of Collects that you sent me, and told them what holy men had written them, and how they had been preserved in the Church for ages. They promised to use them devoutly in their public ministrations. God grant they may. I tremble to think those holy prayers, embalmed in so many precious memories to us, may be used lightly.

A year passed, and still the work went on, until Mrs. Buford wrote in the May of 1878:

I begin to believe that, by God's blessing, the school will really do good. My children, numbering one hundred scholars, can all repeat the Calvary Catechism, the Creed, Commandments, the Lord's Prayer, and a great many of them the entire Church Catechism. I mention the progress they have made because you have been so kind in sending books that I wish you to feel that something has been accomplished, and that much may yet be done. A great many Sunday-schools have now been organized by the colored preachers, many of whom come to my school to learn how to conduct theirs, and all come for books. New schools are constantly springing up, and of course many books are needed. Ask Dr. Twing if he is willing to assist me further. Indeed if he could realize their spiritual destitution and their thirst for knowledge, if he could see, as I do every Sunday, their poor old black faces as they listen so thirstingly to the blessed words of the Bible, he could not hesitate.

I try to distribute the books as judiciously as I can. I give them to negroes of good character who can read, and who promise faithfully to use them aright. I feel greatly encouraged. One old negro said to me a few days ago, "You can have no idea of the flood of light which has poured in upon us from these blessed books." Their thirst for religious instruction is astonishing. They come long distances to my poor little Sunday-school, and listen with the deepest interest to the simple words of the Bible, so new to them. You cannot conceive how touching it is to see

gray-haired men and women, their faces withered and black and old, entirely absorbed in the lessons, repeating with the little children the Calvary Catechism, the Creed, and the Commandments. Old Howell, who was more bitter in his hostility to the whites than any one among them, is now my truest friend and helper. He is wavering in his adherence to his own superstitions, and I hope and believe and pray will connect himself with our Church. He wields a greater influence over the negroes than any other man in South Side, Virginia.

By this time the services of a Clergyman had been secured for the adjoining parish, and the Diocesan Missionary Society had become interested in the work going on in Brunswick county among the colored population. The Rev. Mr. Dashiell was sent to inspect the work, and at a called meeting of the Executive Committee of the Society, held July 30th, 1878, he presented the following report:

In compliance with the resolution of our Executive Committee, I have been to Brunswick county, and have had a meeting with the Bishop and some of the ministers of the Zion Union Apostolic Church.

I left Richmond on the morning of Thursday, July 11th, and reached the home of Mr. Emmett Buford about eight o'clock P. M. the same day.

Notices had been sent around the counties of Brunswick and Mecklenburg that one of our Committee would visit them, and I soon learned that a large and grateful assemblage of colored persons would be present at the Services.

The facts concerning this organization are known to the Committee. It has its Bishop, seventeen Ministers, and about 2,000 members. It has perhaps twenty-five or thirty Sunday-schools. Its Gospel, for a number of years after its organization in 1870, was one of hatred towards the white race. The circumstances of the colored persons who composed it made it an object of pity to Christians, whilst the power of the Ministers and their feelings towards white people made their Church an object of dread. With the simple desire to benefit the few negroes who might be reached by her in the vicinity of her home, Mrs. Emmett Buford made an effort to gain access to

a Sunday-school, about three quarters of a mile from her house. After repeatedly trying she succeeded. She soon gained their confidence; her school grew in numbers; books were sent to her from New York and from this Committee. Others of their Sunday-schools sought these books. The Bishop gratefully acknowledged her kindness, and when an implacable Minister tried once to interfere with her work he was expelled from the Church. At their conference, in August, 1877, they put upon record their sense of indebtedness to Mrs. Buford and this Committee, and placed all their Sunday-schools under our charge.

The testimony borne by the Bishop and his Ministers, and by citizens of Brunswick, is uniform upon one point: They all set forth that a great, a marvellous, change for the better has taken place in the colored population since Mrs. Buford broke down the barriers that kept these people to themselves. I do not know how to express myself in reference to interviews with some of the older ones. They talk like persons who had not been living in a Christian land. They seem as if they had just found out what the Gospel means, and having tasted the good Word of God, they are hungering and thirsting after it all the more. The Ministers, too, seem to be most eager for anything in the way of books that will aid them in setting forth the Gospel. Ryle's Notes appear to be especially sought for by them.

On Saturday, July 13th, the Bishop (Howell) and three of his Ministers called to see me, and we had a conversation lasting more than an hour. In the afternoon I was called upon by the Rev. Macklin Russell, of North Carolina, and his nephew, James S. Russell, the secretary of their conference. They had ridden forty-five miles to have this interview, and to attend the next day's Services. James S. Russell is a young man of about twenty-one or twenty-two years. He is a bright mulatto, of very prepossessing appearance and manners. In the estimation of all who spoke of him—both white and colored—his record is without blemish, and he seems to have their entire confidence as to his honesty and piety. He spent two sessions at the Hampton School, and his reports, which I examined, are excellent. The Rev. Robb White went to see him at Hampton, but he was then absent. The principal of the school, Gen. Armstrong, gave

to Mr. White a report of Russell, which Mr. White says accorded the young man a very high character.

I have referred thus particularly to Russell, because it has already been understood by some of us that he would probably seek Orders in our Church. Without making inquiry of him, I found that such was his desire. I felt it to be safest not to say anything decided in the way of encouragement, so I advised him to talk over the matter with the Bishop, and then to come with the Bishop to see me next morning. On Sunday morning, Howell, Russell, and three of the Ministers came to see me. Mrs. Buford and myself, with the two first mentioned, had a frank and pleasant interview. Howell gave his full consent to Russell taking Orders in our Church, and felt that there would be a great work for him as an Episcopal Minister to do with this Zion Union organization. Our conversation was free and full, and I cannot, of course, report all of it here. During the talk, however, I will state that Howell expressed himself to the effect that he was not at all opposed to such an idea as this; provided his own and his Ministers' relations to one another and to their people could be maintained, he would consider it a wise thing for them to work under our direction, as Wesley and the Methodists worked within the Church of England.

Whilst I felt that this would be wise, and, in fact, whilst that is practically our relation to these people now, I thought it was due to ourselves to check any notion that we were set upon any wholesale absorption of their Church. I therefore replied to Howell that I had not come to Brunswick with authority to make or receive such suggestions, that I had come with a message of sympathy and assurances of interest. I urged him, both in reference to Russell's case and his ideas concerning his Church, not to commit himself to anything until he had conferred with all his Ministers, and especially with those upon the ground. He and his men then started for the place of worship. Before I left with Mr. Buford's family we were joined by that useful and valued brother, J. Ravenscroft Jones. He went with us to the church, and, in connection with the Rev. George Taylor, conducted the opening Services. As the church could not begin to hold the congregation, an arbor had been erected and a temporary pulpit under the shade of a large tree.

As our party reached the ground a select choir sang—

"From Greenland's icy mountains."

There were not less than 500 present at this service, many of whom had walked long distances. After my sermon Howell arose and said: "Thank God, the day is breaking. For nine long years I have been praying to see it, and now I do see that the light is coming. I sha'n't say any more just now, but wait till August, at the Conference, and you'll understand me." He then gave out notice of intermission until three o'clock, when there would be a Sunday-school examination.

At the afternoon Service there were not less than 700 present. I opened with our usual Sunday-school Service, and then proceeded to catechise. There were a number of schools represented—some of them in force—and we must not forget that the greater number of those present had to walk, some of them perhaps ten or twelve miles, with the same to return. I took them through half the Calvary Catechism and all of the Church Catechism, singing a hymn after each. The Rev. Mr. White, who joined us in the afternoon, then took them up on Hoff's Manual, and catechised them as far as they had studied, about twenty-six pages. It is simple justice to say that all the recitation was perfect. The catechising, with other questions and explanations, occupied us until after five o'clock, when, in consequence of the long journey before some of them, we closed with prayer and the benediction.

I give this statement of facts, and will venture to say that, in my judgment, the opening for our Church to be a blessing to the colored people of Brunswick county is the most promising I have yet seen. Of the laity there, Mr. Jones and Mr. and Mrs. Buford are heartily interested, and the colored people look up to them with *perfect* confidence. It is true also that the Rev. Mr. White, in addition to a strong hold upon his vestry and regular congregation, has a place in the respect and veneration of the colored people for which we may all be thankful.

As to our own duty, it seems to me plain that a great responsibility is upon us. What may become of the plan to bring us into formal relations with these 2,000 people is a question of but little moment in my estimation. They are now upon our hands; they are looking to us for, and can be influenced by, the teachings of the Prayer Book.

As to the young man Russell, I would suggest that other members of our Committee see and converse with him. I am sure that his modesty, intelligence, and other evidences of worth, will convince us that we should not hesitate to give him an education, and, unless God orders otherwise, let him go to work in Brunswick and Mecklenberg.

It was decided by the Board, after due consideration, to undertake Russell's education, and he is now pursuing his studies with a view to entering the Ministry.

Soon after this meeting Mrs. Buford writes as follows:

I have not heard from you in some time, but I must write and tell you of the signal and wonderful manner in which God has blessed our efforts in behalf of our poor negroes. I wrote to you of Mr. Dashiell's visit to us, and requested him to send to you and Dr. Twing a copy of his report to the Diocesan Missionary Society, which I hope you have received. You will see from that report that Howell numbers about two thousand followers. Every year they hold a conference, something like the Methodists, and transact all business connected with their organization. Last week this annual meeting was held at a church about nine miles from us. Our Minister (Mr. White), my husband, and myself attended one day. We found an immense assembly of people, with their carts and wagons, and tables and fruit-stands, all negroes, except one or two white men selling cakes or fruit. We were treated with the utmost consideration by the Bishop and his Ministers, and were conducted to a rough log church, which was densely crowded inside and all around. The services commenced with their usual prayers and monotonous singing. How I wish you could hear the wild extempore prayers! Mr. White then preached for them a sermon of such strength and power, and so peculiarly adapted to his wild hearers, that I was myself astonished and did not wonder at its effect upon the negroes. They are very enthusiastic, and testify their assent and approval by moans and groans. At the conclusion of the sermon, Howell, their Bishop, arose (I have written you that he is a poor, deformed old man), and said that the question had been discussed long enough, and the time had come it must be decided now whether or not

they would ask to be admitted into the Episcopal Church. "We are children," he said, "who have wandered far from home, and now, poor and blind and starving, we come to you and beg you to give us only one little corner in the poorest land of the old home farm, and if you will only let us in we will grub up the hedgerows and make some good corn yet." Such imagery suits the negro, and you never heard such shouts and yells as came from all parts of the assembly.

"But," he added, "some of you object; you say the Episcopalians have no religion, they don't believe in a change of heart; but I have a man here to-day who will answer these objections." Mr. White got up and read from the Prayer Book several of the Articles, and then, with such earnestness and eloquence as I have rarely listened to, he proceeded to defend the Church from the popular charges brought against her. And when, at the conclusion, he said, "I stand here to-day as the representative of the Episcopal Church and say to you that she, more than any other Church, is responsible for your ignorance, because she owned more of you as slaves, for she was the wealthiest; and now she comes to you and says, I am sorry for the past, and will atone for it; come to me and I will help and guide you, and give you the light and knowledge I once withheld," the effect on his audience was simply electric. I never witnessed such excitement. Howell asked if any one was opposed to union now, and was answered by screams from all parts of the house, "Not one! not one!"

Between forty and fifty of their Ministers came to me afterwards, and I gave each of them a Prayer Book, and they expressed the most earnest hope that they might be allowed to be connected with our Church.

Mrs. Buford was now anxious to help the poor people about her in temporal matters as well as spiritual, and she asks:

Can we not devise some means to do them tangible, permanent good? Their ignorance is only equalled by their poverty. If you could go to their poor log-huts, and see their troops of dirty, squalid children; if you could understand how incapable they are of providing for to-morrow, you would realize how appalling must be their condition when old age and sickness come. The older generation will never be anything but great, over-

grown children; but can nothing be done for the children who are growing up in perfect idleness?

The men are generally faithful farm laborers, and receive as fair compensation for their labor as we in our poverty can give them, but their wages are all consumed by their idle women and children. What I would like to do is to establish a school where they will not only be taught to read and write, but where the girls will be instructed how to sew and cut and make their own clothes. I do not know how this can be done, but God has helped us wonderfully so far, and we are not afraid to trust Him still farther.

In October a society was organized in the Sunday-school for the relief of the sick, which, I trust (writes Mrs. Buford), will do much good. About twelve of the elderly women—those who do not have the cares of housekeeping and of young children—are to act as nurses, relieving each other in protracted cases. I purpose to keep on hand sheets, pillow-cases, slips, and such clothing as sick people need, which I shall entrust to the nurse in attendance, whose business it will be to bring all the articles back to me, nicely washed, on the recovery of her patient. I hope also to keep a supply of sugar, tea, coffee, and little delicacies and medicines for the sick. When we get this Sisterhood in good working order, I think we will be able to avert untold suffering during the coming winter. Mr. White has promised me the Communion alms to support it, which I think, with the contributions of cast-off clothing I can get, will be sufficient.

I am most eager to establish the Industrial school about which I wrote you in a former letter. I cannot but think that the very best way to help them is to teach them to help themselves. The Sunday-school is progressing wonderfully. I am astonished myself at the progress of my scholars, and Howell assures me that the children of his school are almost equal to mine.

An account of the meeting at which the Zion Unions signified their desire to unite themselves with the Church was presented at the Missionary Conference held in New York city last October, and was subsequently published in *THE CHURCHMAN*; and Mrs. Buford was encouraged by the interest the work was awakening to write again, urging still

more strongly the establishment of the Industrial school. She says that she cannot appeal to the Diocesan Board of Missions, which has already been taxed heavily for books for the Sunday-school, and which has undertaken the education of young Russell; and yet she feels that the school is an imperative necessity.

The free schools are entirely inadequate, (she writes). They are kept open only five months in the year, and, owing to the depressed condition of our State finances, are now indefinitely closed. But as far as the negro is concerned it is a matter of very little consequence whether they are open or closed—anybody is considered good enough to teach him. Mournfully I write these bitter truths. You, so far removed from them, cannot understand the enmities and jealousies between the races. Before the war this portion of Virginia was very rich. My father owned more than a hundred slaves, and I do not know how many acres of land, and was by no means richer than his neighbors. These gentlemen lived luxuriously in their elegant homes, attended by their well-trained house servants, and cared very little for the hordes of negroes who, like “dumb, driven cattle,” worked their large plantations under overseers. At the conclusion of the war the house servants, who, remember, are a distinct class from the plantation negroes, and look down upon them with ineffable scorn, found ready and profitable employment in our cities, towns, and villages. Many remained with their former masters. You can form no conception of the attachment between master and (house) slave; even now my black mammy’s face thrills me with a feeling I can have for no other, for it was the tenderest that bent over me during a delicate, motherless childhood.

This class forms Dr. Crummell’s congregation in Washington, and congregations in other towns, and even Mr. White’s in our little village. But no one has yet reached the plantation negroes. These poor creatures, realizing only that they were free from their hated overseers, wandered with their helpless families far from home—for how could they feel that they were free where they had once been slaves?—and renting for a fourth of what they could raise a few acres of land from strangers, built themselves miserable

log-huts and went to farming, without farming implements, horse, mule, or ox; and I trust the sun does not shine on a poorer race.

My Zion Unions are composed entirely of this class. Howell gained his wonderful influence over them by appealing to their hatred of the whites; and now, thank God!—a changed and improved man—he is using it to bring them to us. Do you want these poor outcasts, who believe in conjure doctors and charms, and all kinds of superstitions? Since the war God has cast my lot in the midst of these desolate ones. In sorrow, in trouble, in sickness, they come to me; and never have I seen such yearning and craving for a true knowledge of God. Oh, do not reject them! They are His poorest children, and perhaps in His sight their hungering and thirsting after righteousness may be as acceptable as our boasted light and knowledge.

I have seen Howell and a good many of his most intelligent Ministers recently, and we have talked freely together as to the best mode of reaching this people. Howell is entirely in accord with me, and most earnestly are they all praying that God will put it in your heart to establish this school. Don’t you see if you were to send a stranger here their jealousy would be aroused at once, for they are very suspicious, and “know not the voice of a stranger”? My little Sunday-school has, I trust, done much to draw their affections to us. My husband, who has been Commonwealth Attorney for a number of years, says it has interfered very materially with his salary, as the number of prosecutions has decreased fearfully since it has been in operation. The books so kindly sent have been scattered far and wide. About twenty schools are now connected with mine. The children repeat with wonderful accuracy the Calvary Catechism, the Church Catechism, and many of them almost the entire Hoff’s Manual of Instruction. You are right; they have remarkable powers of memorization, for very few of them can read intelligibly.

But this work is just beginning; if we wish to retain our hold upon them we must do them permanent, tangible good; and I cannot help thinking the school is the most effectual way of helping them. We need a centre for the work; let the school be a Mission as well. It will cost very little, only a few hundred dollars, to support it. The little church is a miserable log-hut; the floor is open, the roof

only partially covered; there are great crevices between the logs, and there is nothing to heat the building but an old smoking stove, which keeps us all in tears if we dare make a fire in it. When you sit in your warm, comfortable church, think sometimes of these desolate ones, many with absolutely nothing upon them but a thin calico dress, huddled together for warmth, but never complaining, never staying away—alas! they leave more desolate homes behind.

What I propose is to make this building comfortable—forty or fifty dollars will make it amply good enough; and then to teach the school myself until I get them ready for higher things. Connected with the school I would have a sewing department in which the girls would be taught to knit, sew, and cut and make their clothes. This industrial department is infinitely the most important in their present condition. Their extreme poverty and destitution spring mainly from the ignorance and idleness of the women. They know nothing and can do nothing. Utterly ignorant of all womanly work, they cannot teach their children. Rich with a bushel of corn and a few pounds of coarsest meal, they are too easily satisfied, and make no provision for sickness and age. Howell has shown wonderful executive ability heretofore, and soon he will have at his different churches schools in imitation of the one I propose, and gradually we can get them all under the benign influence of the Church.

The Sisterhood for the relief of the sick, of which I wrote in a former letter, is now organized, and I trust God will give me the means to get for this society such garments, bed-covering, and simple medicines and delicacies as sick persons require.

Howell had appointed the eleventh of December for twelve of his Ministers to meet Mr. Dashiell, Mr. Weddell, and Mr. Powers, and our own Minister, Mr. White, to decide on a basis of union between his people and ours; but owing to the impossibility of the city Clergy leaving their charges in December, this meeting has been postponed until the spring. I bitterly regret the delay, but if we can get this school in successful operation by that time, it will have a wonderful effect in drawing them more closely to us. Who knows but God may have allowed this delay for this very purpose? We who walk by faith must acknowledge His guiding hand in all things.

Mr. White is peculiarly gifted for the supervision of this work. Most warmly interested in it, although he has the charge of three parishes, he comes once a month to my Sunday-school and teaches the teachers of the different schools, who come ten, twenty, forty miles to listen to him. He is very much beloved, and has great influence over Howell.

If I could I would open the school in January. The large boys have to work on the farms, and the winter is their leisure time.

Will you help us?

I am afraid you may think it is risking too much on the uncertainty of success. But God's promises are sure. There is no risk in believing simply in His Word, and doing the work He gives us, leaving the results to Him. Surely the Church will not lose this glorious opportunity. Remember their old Bishop's pitiful cry: "We are poor children, blind and starving; only give us the poorest corner."

At Christmas three boxes were sent to Mrs. Buford, containing gifts for her scholars, clothing, and many useful articles for her nursing Sisterhood. In addition, the sum of one hundred dollars was sent to aid in repairing the old building, and making it suitable for the school. Upon examination of the building by the carpenter, however, it was found to be beyond repair, and steps were taken to erect a simple, inexpensive, but comfortable log building. It was necessary to close the school until the work was completed, but it is hoped that this will be accomplished by the 15th of February. Mrs. Buford wrote after the Christmas festival, giving an account of the celebration as follows:

Thanks to your kindness, and to the other ladies who have assisted me so generously, this holy season has been a memorable one to my poor children. The box from Ohio arrived safely about a week before Christmas. It was a very large one, and was packed with everything to give comfort and pleasure; and on Christmas eve came another, still larger, from Rome, N. Y. I was up nearly all night, marking the articles. Never had I imagined that so many and such peculiarly appropriate presents could be packed in one box, and never have I felt so deeply and with such humble gratitude that God was blessing this work.

Coming as these boxes did so unexpectedly, and from such long distances, they seemed like gifts direct from God. And were they not? Who but the HOLY SPIRIT could have put it in the hearts of these Christian women to care for us, so poor and unknown?

Christmas morning dawned beautifully clear, but oh! so cold. The church was so open and uncomfortable that we were obliged to put the tree up in an out-building. The tree was very large, and was covered with good warm underclothing, dresses, scarfs, hoods, wristlets, dolls, toys, pictures, candies, everything to delight and gratify the children. About noon they came trooping in, nearly three hundred, with a crowd of older negroes, all eager and expectant. Our venerable colored sexton formed them in a long procession, and they marched to the house, and surrounded the tree, singing, "While shepherds watched their flocks by night."

The crowd was so immense that I was finally compelled, with our three little boys, to take refuge on the top of the empty boxes that had been put in one corner. From my elevated position I could look down on the sea of upturned dusky faces gazing in dumb amazement at the tree. Never in their wildest dreams had they pictured anything like it. Not one word, I am afraid, did the little ones hear of Mr. White's short but beautiful address, telling them why the holy Christmas-tide brought peace on earth; and how it was to the Blessed Babe at Bethlehem they owed these gifts, for love of Him had constrained His children, far away, to pity and care for them.

After the address they repeated the Creed most reverently, and when the prayers had been said, the presents were distributed by Mr. White and my husband. The children could be restrained no longer, and never have I witnessed such delight, such excitement. Surely it would have repaid those whose charity brought such happiness, if they could have seen these little outcasts whose darkened lives had never before been brightened by the glory ineffable which rests on the earth at this holy season.

I reserved a box of articles for our Sisterhood, for the relief of the sick and destitute; and a good many sewing materials, books, slates, and pencils, for our school.

Mrs. Buford here speaks of the money received for the repairs on the building, and goes on to say:

How I wish some rich parish would take this struggling school under its fostering care. I think it will cost three or four hundred dollars a year to support it, and if Dr. Twing does help us, I am so much afraid the Mission money ought to be spent on some more worthy object; but there are none poorer, none more desolate or uncared-for, than the liberated slaves of the South.

Wonderfully has God blessed our feeble efforts so far, and trusting to Him, calmly and hopefully I try to look forward to what this untried new year may have in store. God grant it may be rich in blessings for all whose kind, strong, helping hands have been held out to aid us.

INDIAN MISSIONS.

For information regarding our Indian Missions we refer our readers this month to the Woman's Work Department, page 133, and to the third page of the cover. A full statement regarding the condition and needs of the work will appear in our own Department of the April number.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from January 1st to February 1st, 1879:

FOR GENERAL DOMESTIC MISSIONS.

ALBANY.			
Albany—St. Paul's Ch., of which from S. S. M. C., \$5		\$186 64	
Canton—Grace Ch. S. S.	10 52		
Catskill—St. Luke's Ch., of which from M. C., \$12.55	45 05		
Delhi—St. John's Ch.	12 92		
Glen's Falls—Ch. Messiah	4 28		
Greenbush—Ch. Messiah			\$5 00
Hoosick Falls—St. Mark's Ch.			10 00
Lansingburgh—Trinity Ch., M. C.			9 00
Little Falls—"B." thro' Woman's Aux.			1 00
Morris—Zion Ch.			5 00
Ogdenburgh—St. John's Ch.			38 00
Potsdam—Trinity Ch.			38 37
Rensselaerville—Mrs. E. C.			11 90

<i>Troy</i> —Ch. Holy Cross, M. C.....	\$5 00
St. Paul's Free Chapel, M. C.....	2 00
<i>Warrensburgh</i> —Ch. Holy Cross.....	10 33
	395 01

ARKANSAS.

<i>Richmond</i> —From M. C., \$1.15; Christmas off'g, \$1.....	2 15
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CALIFORNIA.

<i>Anaheim</i> —St. Michael's, M. C.....	2 00
<i>New Iberia</i> —Emilie's and Willie's M. C.....	10 00
<i>San Francisco</i> —Ch. Advent, M. C.....	3 50
St. Luke's Ch., M. C.....	4 15
	19 65

CENTRAL NEW YORK.

<i>Auburn</i> —St. Peter's Ch., of which from N. P. C., \$100; Woman's Aux., \$25.....	212 00
<i>Baldwinsville</i> —Grace Ch., of which from M. C., \$8.54; family of Rev. C. C. P., 63 cts.....	9 17
<i>Watertown</i> —Trinity Ch., M. C.....	49 30
	270 47

CENTRAL PENNSYLVANIA.

<i>Athens</i> —M. C. 13369.....	2 14
<i>Barclay</i> —Ch. Holy Comforter.....	2 87
<i>Carlisle</i> —St. John's Ch. M. C.....	1 10
<i>Dushore</i> —St. Andrew's Ch.....	77
<i>Lancaster</i> —St. James's Ch., M. C.....	66 68
<i>La Porte</i> —St. John's Ch.....	1 31
<i>Philipsburg</i> —St. Paul's Ch.....	4 40
<i>Scranton</i> —(Green Ridge)—Ch. Good Shepherd, (Hyde Park)—St. David's Ch.....	1 72
<i>Sugar Loaf</i> —St. Gabriel's Ch.....	1 77
<i>Towanda</i> —O. D. B. Christ Ch.....	5 00
<i>Wellsboro'</i> —St. Paul's Ch., of which from M. C. \$15.32; In memoriam Samuel Breck, \$10.....	25 32
	113 26

COLORADO.

<i>Colorado Springs</i> —Grace Ch.....	10 50
<i>Golden</i> —Calvary Ch.....	5 00
<i>Littleton</i> —St. Paul's Ch.....	3 00
	18 50

CONNECTICUT.

<i>Ansonia</i> —Christ Ch., a member of Wo. Aux.....	10 00
<i>Branford</i> —Trinity Ch.....	13 50
<i>Bridgeport</i> —Christ Ch., H. A. W.....	5 00
M. L. L.....	5 00
<i>East Haddam</i> —St. Stephen's Ch., M. C.....	24 94
<i>Essex</i> —St. John's Ch., M. C.....	5 79
<i>Fairfield</i> —St. Paul's Ch.....	11 89
<i>Fair Haven</i> —St. James' Ch., M. C.....	5 00
<i>Greenwich</i> —Christ Ch.....	15 50
<i>Guilford</i> —Christ Ch., M. C.....	13 46
<i>Middletown</i> —A friend of Missions.....	100 00
<i>New Haven</i> —Ch. Ascension, M. C., thro' Woman's Aux.....	7 15
Grace Ch.....	5 00
St. John's Ch.....	9 20
St. Paul's Ch., M. C.....	9 38
St. Thomas' Ch.....	51 40
Trinity Ch., a member, payment of stipend.....	100 00
<i>New Milford</i> —St. John's Ch., C. E. W.....	25 00
<i>Norwalk</i> —St. Paul's Ch., M. C.....	21 35
<i>Norwich</i> —Christ Ch., M. C.....	32 50
Trinity Ch., M. C.....	38 78
<i>Plymouth</i> —St. Peter's Ch., M. C.....	18 36
<i>Poquitanock</i> —St. James' Ch., M. C.....	1 25
<i>Quaker Farms</i> —Christ Ch.....	5 00
<i>Seymour</i> —Trinity Ch.....	9 82
<i>So. Norwalk</i> —Trinity Ch.....	12 62
<i>Waterbury</i> —Trinity Ch.....	1 00
<i>Westport</i> —Christ Ch., M. C.....	21 32
<i>Windsor</i> —Grace Ch., S. S. M. C.....	14 67
<i>Winsted</i> —St. James's Ch., M. C.....	2 75
<i>Woodbury</i> —St. Paul's Ch. S. S. M. C.....	13 16
	609 80

DELAWARE.

<i>Middletown</i> —St. Anne's Ch.....	5 00
<i>New Castle</i> —Immanuel Ch., M. C.....	25 68
<i>Seaford</i> —St. Luke's Ch., of which from S. S., \$2.....	4 03
<i>Wilmington</i> —Trinity Ch.....	8 00
	42 71

EASTON.

<i>Chestertown</i> —Chestor Parish, M. C.....	\$3 29
M. C. R., M. C.....	4 25
<i>Kent Co., Chestertown</i> —W. H. M.....	15 00
	22 54

FLORIDA.

<i>San Mateo</i> —St. Matthew's Ch.....	3 34
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FOND DU LAC.

<i>Green Bay</i> —Mrs. E. S. W., of which from M. C. \$2.50.....	12 81
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GEORGIA.

<i>Atlanta</i> —St. Philip's Ch. S. S.....	27 25
<i>Marietta</i> —St. James's Ch.....	78
<i>Rome</i> —St. Peter's Ch.....	12 70
	40 83

ILLINOIS.

<i>Albion</i> —St. John's Ch. M. C.....	4 00
<i>Algonquin</i> —St. John's Ch., of which from M. C. \$1.19.....	2 53
<i>Chicago</i> —E. A. B. S.....	1 50
A Churchwoman.....	1 00
<i>Freeport</i> —Zion Ch.....	1 35
<i>Galena</i> —Grace Ch., of which from M. C. \$8.55.....	13 55
<i>Lansing</i> —M. C. \$3.497.....	5 00
<i>Winfield</i> —E. S. D., M. C.....	43 68
	72 61

INDIANA.

<i>Evansville</i> —Ch. Holy Innocents.....	2 50
<i>Terre Haute</i> —St. Stephen's Ch., of which from Wom. Miss'y Ass'n, \$12.50; M. C., \$10.....	22 50
<i>Worthington</i> —St. Matthew's Ch., M. C.....	5 48
	30 48

IOWA.

<i>Fairfield</i> —J. H. and family, from M. C.....	1 00
<i>Waverly</i> —St. Andrew's Ch., M. C.....	2 79
	3 79

KENTUCKY.

<i>Covington</i> —Trinity Ch. S. S., M. C.....	4 26
<i>Dayton</i> —St. John's Ch.....	2 50
<i>Mt. Sterling</i> —Ch. Ascension.....	1 50
<i>Versailles</i> —St. John's Ch.....	18 50
	26 76

LONG ISLAND.

<i>Brooklyn</i> —Ch. Charity Foundation, J. W. B.	4 00
Ch. Holy Trinity.....	19 00
Ch. Red emer.....	86 83
St. Mary's Ch.....	43 09
<i>Heights</i> —Grace Ch., of which from S. S., \$14.10; a member, quarterly pay't of stipend, \$49.50; M. C., \$9.42.....	1584 93
E. D.—Grace Ch. M. C.....	5 25
<i>College Point</i> —St. Paul's Chapel, M. C.....	2 00
<i>Newtown</i> —St. James' Ch., M. C.....	16 31
<i>West Islip</i> —Christ Ch., of which from M. C., \$2.80.....	5 00
	1,766 41

LOUISIANA.

<i>Clinton</i> —St. Andrew's Ch., of which from M. C., \$1.75.....	5 50
<i>New Orleans</i> —From M. C. at Missionary Quarantine Station.....	2 00
	7 50

MAINE.

<i>Gardiner</i> —Christ Ch.....	44 76
<i>Wiscasset</i> —St. Philip's Ch.....	5 00
	49 75

MARYLAND.

<i>Anne Arundel and Howard Co</i> —Trinity Ch... ..	8 83
<i>Baltimore</i> —Ch. Ascension, M. C.....	4 63
Christ Ch.....	126 95
Grace Ch.....	602 00
St. Barnabas' Ch.....	253 13
St. Paul's Ch.....	70 83
M. C.....	11 26
Mrs. Major Twiggs.....	12 50

<i>Lappens Cross Roads</i> —St. Mark's Ch., of which from M. C., \$2.51	\$9 06
<i>Washington</i> —Ch. Epiphany, of which from M. C., 50 cts.	473 30
St. John's Ch., of which from "Y," \$5	177 63
M. C., thro' Miss MacL.	10 00
E. K.	45
<i>Washington Co., Sharpsburgh</i> —St. Paul's Ch.	4 51

MASSACHUSETTS.

<i>Andover</i> —Christ Ch.	15 87
<i>Boston</i> —Ch. Messiah	6 53
<i>Brookline</i> —M. C. 1591, E. K. S.	5 00
<i>Cambridge</i> —Christ Ch. S. S., M. C.	15 00
5 ct. savings from two friends	5 50
<i>Dedham</i> —Ch. Good Shepherd, of which from M. C., \$6.50	13 50
<i>Dorchester</i> —St. Mary's Ch., M. C.	5 81
<i>Framingham</i> —St. John's Ch.	4 25
<i>Gloucester</i> —Miss E. S. B.	8 45
<i>Lawrence</i> —W. L.	100 09
<i>Newburyport</i> —St. Paul's Ch., M. C.	6 70
<i>Northampton</i> —A Communicant thro' Woman's Aux.	5 00
<i>Taunton</i> —M. C. 89244.	3 90
<i>Van Deusenville</i> —Trinity Ch., M. C.	3 00
<i>Webster</i> —Ch. Reconciliation.	39 65

MICHIGAN.

<i>Alpena</i> —Trinity Ch.	62 56
<i>Detroit</i> —Christ Ch.	105 00
Grace Ch.	16 65
Mariner's Ch.	15 00
<i>Fenton</i> —St. Jude's Ch., A member.	1 45
<i>Lansing</i> —St. Paul's Ch.	12 50
<i>Romeo</i> —M. C.	3 19

MINNESOTA.

<i>Lake City</i> —St. Mark's Ch.	2 50
<i>Litchfield</i> —Trinity Ch.	2 50
<i>Northfield</i> —J. F. P.	2 00

MISSISSIPPI.

<i>Bovina</i> —St. Alban's Ch. M. C.	5 03
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MISSOURI.

<i>Jefferson City</i> —Grace Ch. S. S. M. C.	1 00
<i>Kirkwood</i> —Grace Ch.	55 38
<i>Monroe</i> —St. Jude's Ch.	3 00
<i>Shelbina</i> —Emmanuel Mission.	2 00
<i>St. Louis</i> —Christ Ch.	71 85
St. John's Ch.	8 45
<i>Weston</i> —St. John's Ch. S. S. M. C.	2 00

MONTANA.

<i>Helena</i> —St. Peter's Ch.	10 25
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NEBRASKA.

<i>North Platte</i> —Ch. of Our Saviour.	25 00
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NEW JERSEY.

<i>Beverly</i> —St. Stephen's Ch.	11 00
<i>Elizabeth</i> —Grace Ch.	6 00
<i>Fairview</i> —Trinity Ch., M. C.	4 39
<i>Morris Plains</i> —M. R. B.	10 00
<i>New Brunswick</i> —St. John Evangelist, M. C.	12 37
<i>Plainfield</i> —C. E. W.	30 00
<i>Riverton</i> —Christ Ch.	10 00
<i>Roselle</i> —St. Luke's Ch.	26 63
<i>Salem</i> —St. John's Ch.	79 00
<i>Somerville</i> —St. John's Ch.	19 00
<i>Trenton</i> —Trinity Ch.	14 05

NEW YORK.

<i>Bedford</i> —St. Matthew's Ch.	2 50
<i>Clifton</i> —St. John's Ch., Mrs. Daniel Low.	10 00
<i>Cold Spring Harbor</i> —St. John's Ch.	7 10
<i>Edgewater</i> —St. Paul's Ch., M. C.	10 85
<i>Fishkill</i> —Trinity Ch., M. C.	4 75
<i>Fordham</i> —St. James' Ch.	25 83
<i>Harlem</i> —Ch. Holy Trinity, M. C., thro' Woman's Aux.	1 65
St. Andrew's Ch., M. C., thro' Woman's Aux.	3 75
<i>Irvington</i> —St. Barnabas' Ch., M. C.	5 84

<i>Manhattanville</i> —St. Mary's Ch.	\$17 00
<i>Mott Haven</i> —St. Mary's Ch.	17 81
<i>Newburgh</i> —St. George's Ch., of which from M. C. \$4.	287 05
<i>New York</i> —Calvary Ch., M. C.	6 12
Ch. Beloved Disciple, M. C.	2 50
Ch. Holy Communion, of which from C.W. O. & L. H. O., \$200; M. C., thro' Woman's Auxiliary, \$4.10.	1,104 10
Grace Ch., M. C.	9 82
St. Ann's Ch., of which from M. C. \$60.88, for work in N. H., \$20.	214 07
St. Augustine's Chapel, M. C.	10 00
St. Bartholomew's Ch., of which from two members, \$115; M. C., \$16.86.	2,737 31
St. Luke's Ch.	181 57
St. Thomas's Ch., M. C.	5 50
Transfiguration Ch., of which from two members, \$510; M. C., \$2.50.	1,291 32
Trinity Ch., of which from Choir M. C., \$2.85; M. C., \$5.	7 85
Trinity Chapel, M. C.	8 00
Thos. H.	50 00
W. H. A.	5 00
Φ. B. K., part payment of stipend.	50 00
F. H.	175 00
J. R. D.	100 00

<i>Rye</i> —Richie Chapman, Box 38,796, \$1; Henry Nobnett, Box 38,971, \$1.	2 00
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NEBRASKA.

<i>Choteau Creek</i>	1 59
<i>Rosebud Agency</i> —Mission, additional.	25
<i>White Swan</i>	1 26
<i>Yankton Agency</i> —Ch. Holy Fellowship.	4 58

NORTH CAROLINA.

<i>Asheville</i> —Trinity Ch.	22 50
<i>Clinton</i> —A friend.	2 00
<i>Henderson Co.</i> —Calvary Ch., of which from M. C., \$5.	9 00
<i>Leakesville</i> —Ch. Epiphany, M. C.	2 02
<i>Lenoir</i> —St. James' Ch., M. C.	2 00
<i>Raleigh</i> —Christ Ch., M. C.	33 64
<i>Wilmington</i> —From Bp. Atkinson.	20 00
<i>Windsor</i> —St. Thomas' Ch., M. C. 22149.	3 86
<i>Wilson</i> —Mrs. C. M. M.	1 50

NORTHERN NEW JERSEY.

<i>Dover</i> —St. John's Ch., M. C.	2 00
<i>Hackensack</i> —Christ Ch., M. C.	13 03
<i>Hamburg</i> —Ch. Good Shepherd S. S., M. C.	4 00
<i>Milburn</i> —St. Stephen's Ch., of which from a member, \$5; M. C., \$7.50	12 80
<i>Newark</i> —Grace Ch.	9 57
<i>Orange</i> —Grace Ch.	74 17
St. Mark's Ch., M. C.	79 41

NORTHERN TEXAS.

<i>Dallas</i> —St. Matthew's Ch., M. C.	4 00
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OHIO.

<i>Gambier</i> —Ch. Holy Spirit.	5 00
<i>Massillon</i> —St. Timothy's Ch.	8 15
<i>Toledo</i> —Calvary Mission.	1 00
Trinity Ch., of which from S. S., \$10.61.	62 61
<i>Wakeman</i> —Mrs. J. A. B.	5 00

ONTARIO.

<i>Kemptville</i> —J. C. C.	3 00
<i>St. Catharine's</i> —J. B. M.	2 50

OREGON.

<i>Eugene City</i> —St. Mary's Ch.	5 50
<i>Oregon City</i> —St. Paul's Ch., of which from S. S. M. C., \$6 20.	2 50
	11 70

PENNSYLVANIA.

<i>Lower Merion</i> —Ch. Redeemer, of which from M. C. \$25.80 thro' Miss'y Mite Fund, \$3.50.	34 50
<i>Philadelphia</i> —Christ Ch., of which from M. C. \$3.00; thro' Miss'y Mite Fund, \$6.00.	9 00
Christ Ch. Chapel, thro' Miss'y Mite Fund, Ch. Holy Trinity.	1 98
St. Andrew's Ch., thro. Miss'y Mite Fund.	915 00
St. James's Ch., thro' Miss'y Mite Fund.	5 16
St. Luke's Ch., thro' Miss'y Mite Fund.	159 06
	23 61

<i>Philadelphia</i> —St. Mark's Ch., M. C.	\$1 66
St. Peter's Ch., of which thro' Miss'y Mite Fund, \$17.	1,025 32
St. Stephen's Ch.	439 80
From L. family M. C.	2 95
<i>West</i> —St. Mary's Ch., thro' Miss'y Mite Fund.	10 20
M. C., thro' R. Bowden Shepherd	67 74
<i>Aramingo</i> —St. Paul's Chapel, Star Bethlehem Class M. C.	7 00
<i>Bustleton</i> —St. Luke's Ch.	5 00
<i>Chestnut Hill</i> —St. Paul's Ch.	9 89
<i>Frankford</i> —St. Mark's Ch.	98 53
<i>Germanatown</i> —Calvary Ch., M. C.	9 00
St. Luke's Ch., thro' Miss'y Mite Fund.	7 11
St. Michael's Ch., thro' Miss'y Mite Fund.	3 00
St. Peter's Ch., thro' Miss'y Mite Fund	4 00
Miss E. H. B.	50 00
<i>Holmesburg</i> —Emmanuel Ch., of which from M. C., \$18 20	23 20
<i>Kensington</i> —St. Barnabas' Ch. Young Men's Bible Class.	4 05
<i>North Liberties</i> —St. John's S. S.	5 00
<i>Oxford Church</i> —Trinity Ch., M. C.	21 50
<i>Upland</i> —Miss M. C. K.	1 85
<i>Upper Providence</i> —St. Paul's Memorial Ch.	7 19
PITTSBURGH.	2,957 80
<i>East Pittsburgh</i> —Calvary Ch., M. C.	1 62
<i>Erie</i> —St. Paul's Ch., M. C.	3 79
<i>Washington</i> —Trinity Ch.	10 82
QUINCY.	16 23
<i>Galesburg</i> —Grace Ch. S. S., M. C.	4 53
RHODE ISLAND.	
<i>Pawtucket</i> —St. Paul's Ch., M. C.	10 10
<i>Providence</i> —All Saints' Memorial S. S., M. C.	8 74
St. Stephen's Ch., M. C.	4 75
<i>Warren</i> —St. Mark's.	26 50
SOUTH CAROLINA.	50 09
<i>Glenn Springs</i> —Calvary Ch.	4 85
<i>Union</i> —Ch. Nativity	7 60
SOUTHERN OHIO.	12 45
<i>Chillicothe</i> —St. Paul's Ch., thro' Woman's Aux.	2 50
<i>Cincinnati</i> —St. Paul's Ch.	1 25
<i>Riverside</i> —Ch. Atonement.	10 00
<i>Circleville</i> —St. Philip's, thro' Woman's Aux.	5 00
<i>Glendale</i> —Christ Ch.	8 85
<i>Springfield</i> —M. C. 39579.	12 00
<i>Zanesville</i> —St. James' Ch.	25 00
SPRINGFIELD.	64 60
<i>Bunker Hill</i> —Christ Ch.	2 50
TENNESSEE.	
<i>Franklin</i> —St. Paul's Ch.	2 00
UTAH.	
<i>Salt Lake City</i> —St. Mark's Ch., M. C.	7 65

VERMONT.

<i>Bethel</i> —Christ Ch.	\$10 00
<i>Northfield</i> —St. Mary's Ch.	1 50
<i>Rutland</i> —Trinity Ch.	22 25

VIRGINIA.

<i>Blacksburg</i> —Mrs. W. R. B.	1 00
<i>Boonsboro</i> —Miss E. C. Y.	3 45
<i>Cobham, Albemarle Co.</i> —Mrs. L. P. G.	3 00
<i>Norfolk</i> —Christ Ch.	12 50
St. Luke's Ch., M. C., thro' Woman's Aux.	6 50
St. Paul's Ch., of which from M. C., \$1.	43 26
<i>Richmond</i> —Two ladies of Monumental Ch.	4 00
St. James' Ch.	3 95

WASHINGTON TERRITORY.

<i>Olympia</i> —St. John's Ch.	77 66
<i>Tacoma</i> —St. Peter's Ch.	6 25
<i>Vancouver</i> —St. Luke's Ch.	3 00
	14 00

WESTERN MICHIGAN.

<i>Battle Creek</i> —St. Thomas' Ch., M. C.	23 25
<i>Grand Rapids</i> —Chapel Good Shepherd S. S., M. C.	3 51
St. Mark's Ch.	2 50
<i>Kalamazoo</i> —St. Luke's Ch.	94 88
<i>Ludington</i> —Grace Ch.	32 28
<i>Niles</i> —Trinity Ch., of which from C. R. B., \$10; M. C., \$1.50	1 48
	11 50

WESTERN NEW YORK.

<i>Brockport</i> —St. Luke's Ch.	145 79
<i>Buffalo</i> —St. Paul's Ch., M. C.	81 44
<i>Fredonia</i> —Trinity Ch., M. C.	31 39
<i>Lockport</i> —Grace Ch., M. C.	75
<i>Palmyra</i> —Zion Ch.	22 00
<i>Rochester</i> —F. D. D.	7 62
	45

WESTERN TEXAS.

<i>San Antonio</i> —St. Mark's Cathedral, M. C.	93 65
	10 00

MISCELLANEOUS.

A Widow's Mite.	50 00
Mrs. J. S., Jr.	50 00
Dividend on Gift of Rev. Jas. Saul, D. D.	67 50
Interest on Wm. H. Gratiwicks & Co.'s note.	93 76
Interest on A. & W. note.	120 00
One-half Half Rents.	40 62
Proportion of General Mission offerings.	445 18

LEGACIES.

<i>Conn., Hartford</i> —Estate Chester Adams.	887 06
<i>New Haven</i> —Estate of Lucy Nichols.	2,085 50
	41 52

MITE CHESTS.

Receipts for the month not credited to parishes	2,127 02
Receipts for the month.	205 80
Amount previously acknowledged.	19,602 12
	21,962 64

Total receipts since September 1st 1878. \$40,798 76

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.

<i>Glen's Falls</i> —Ch. Messiah.	\$5 34
<i>Hoosick Falls</i> —St. Mark's Ch.	5 00
<i>Morris</i> —Zion Ch.	5 00
<i>Little Falls</i> —"B," thro' Woman's Aux.	1 00

16 34

CANADA.

<i>Ontario</i> —St. Catharine's Ch., J. B. M.	2 50
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CENTRAL NEW YORK.

<i>Adams</i> —Emmanuel Ch.	50
<i>Aurora</i> —St. Paul's Ch.	2 00
<i>Binghamton</i> —Christ Ch.	22 05
Ch. Good Shepherd	1 00
<i>Baldwinsville</i> —Grace Ch.	5 07
<i>Elmira</i> —Grace Ch.	6 15
<i>Harpersville</i> —St. Luke's Ch.	2 22
<i>Oxford</i> —St. Paul's Ch., of which for Dr. Crummell, \$11.70	32 91
<i>Oswego</i> —Christ Ch.	15 62
<i>Skaneateles</i> —St. James' Ch.	13 52
<i>Ulster</i> —Grace Ch.	21 00

<i>Watertown</i> —Grace Ch.	\$4 55
Trinity Ch.	25 00
<i>Waterville</i> —Grace Ch., of which for St. Luke's Ch., Washington, D. C., \$5.57; for Rev. Dr. Crummell, \$5.56.	16 71

CENTRAL PENNSYLVANIA.

<i>Lancaster</i> —St. James' Ch., H. K. B.	168 30
<i>Towanda</i> —Christ Ch., O. D. B.	1 00
	2 00

CONNECTICUT.

<i>Hartford</i> —Christ Ch., for Freedmen in Florida.	3 00
<i>New Haven</i> —"A friend,"	2 00
	60 00

ILLINOIS.

<i>Freeport</i> —Zion Ch.	62 00
	1 20

LONG ISLAND.

<i>Brooklyn Heights</i> —Grace Ch., of which for Mrs. Jennings, for repairs on school-house, \$30.	321 00
<i>St. Johnland</i> —Wm. Preston.	1 00
	222 09

MARYLAND.

Baltimore—Grace Ch	\$1 00
From Rev. Chas. R. Hale, D.D.	5 00

MASSACHUSETTS.

Andover—Christ Ch., of which thro' Woman's Aux., towards Mrs. Payne's support, \$15....	25 63
Boston—St. Paul's Ch., thro' Woman's Aux., towards Mrs. Payne's support....	21 00
Fitchburg—Christ Ch., thro' Woman's Aux., towards Mrs. Payne's support....	5 00
Jamaica Plain—St. John's Ch., thro' Woman's Aux., towards Mrs. Payne's support....	20 00
Hanover—St. Andrew's S. S., thro' Woman's Aux., towards Mrs. Payne's support....	5 00
Northampton—A Communicant, thro' Woman's Aux., towards support of Mrs. Payne....	5 00
South Boston—St. Matthew's, thro' Woman's Aux., towards Mrs. Payne's support....	5 00

MINNESOTA.

Lake City—St. Mark's Ch.	86 63
	3 25

NEW JERSEY.

Mount Holly—St. Andrew's Ch.	17 98
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NEW YORK.

New York—Ch. Ascension.....	250 00
St. Clement's Ch., a member, for Colored Schools at Raleigh, N. C.....	200 00
West Chester—St. Peter's Ch., Woman's Miss'y Asso., for school at Lawrenceville, Va.....	47 60
A friend.....	300 00
	797 60

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.

Albany—St. Paul's S. S., for St. Paul Sch'p in St. Peter's School, Yankton Agency.....	\$60 00
St. Peter's Ch., Miss T., Christmas off'g....	50 00
Glen's Falls—Ch. Messiah.....	2 77
Hoovick Falls—St. Mark's Ch.....	5 00
Little Falls—"B.," thro' Woman's Aux.....	2 00
Morris—Zion Ch.....	5 00

CENTRAL NEW YORK.

Utica—Gussie M. Pomeroy.....	124 77
Watertown—Trinity Ch. S. S., for Trinity Church Sch'p, St. Mary's School.....	1 00
	15 00

CENTRAL PENNSYLVANIA.

Reading—E. W. H. Sch'p, St. Paul's School...	16 00
Towanda—"O. D. B.".....	60 00
	3 00

CONNECTICUT.

Branford—Trinity Ch.....	63 00
New Haven—Mary's Christmas off'g.....	10 50
	1 50

ILLINOIS.

Freeport—Zion Ch.....	12 00
	3 20

KENTUCKY.

Louisville—Mrs. J. N. N.....	25 00
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LONG ISLAND.

Bay Ridge—Christ Ch., Mission League.....	75 00
Brooklyn—Ch. Charity Foundation, J. W. B....	3 00
(b. Redeemer.....	2 00
Heights—Grace Ch., of which for Bp. Hare, \$150.....	165 00
St. Johnland—Wm. P.....	1 00

MARYLAND.

Thro' Baltimore Indian Aid League: St. Paul's Indian Aid Soc'y, (for St. Paul Sch'p, Crow Creek, \$30; McLane Sch'p, St. Paul's school, \$30, towards salary of one lady, \$25), \$85; Grace Ch. Aux., towards salary of one lady, \$53.....	246 00
Baltimore—Emmanuel Ch. Ladies, for A. M. Randolph Sch'p, St. Paul's school.....	138 00
St. Barnabas's Ch.....	60 00
Frederick—All Saints' Ch., 5 ct. collections....	25 00
	12 75

MASSACHUSETTS.

Thro' Dakota League: St. Mary's Ch., Dorchester, \$17; St. Paul's Ch., Stockbridge, \$18; Grace Ch., Salem, \$5.50; St. Paul's, Malden, \$3.....	235 75
	43 50

NIOBRARA.

Choteau Creek—	\$1 58
Rosewood Agency—Mission add'l.....	25
White Swan.....	1 25
Yankton Agency—Ch. Holy Fellowship.....	4 57

NORTHERN NEW JERSEY.

Bergen Point—Trinity Ch., Woman's Aux. ...	7 65
	37 59

PENNSYLVANIA.

Philadelphia, West—St. Mary's Ch., Miss H....	2 50
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SOUTHERN OHIO.

Worthington—St. John's Ch.....	7 38
Zanesville—St. James's Ch.....	11 00

VERMONT.

Bethel—Christ Ch.....	18 38
	5 10

WESTERN MICHIGAN.

Traverse City—Grace Ch.....	1 25
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MISCELLANEOUS.

Dividend on gift of Rev. Jas. Saul, D.D.....	105 00
Miscellaneous.....	05
	105 05

Receipts for the month.....	\$1,564 22
Amount previously acknowledged.....	3,131 92

Total receipts since September 1st, 1878....\$4,696 14

Fall River—Ch. Ascension, thro' Woman's Aux.....	\$2 00
Framingham—St. John's Ch.....	4 15

MINNESOTA.

Red Lake—St. John's Indian Mission.....	49 65
Wild Rice River—Indian Mission.....	1 93
	2 17

NEW JERSEY.

Elizabethport—Grace Ch., thro' Woman's Aux, Mount Holly—St. Andrew's Ch., of which from a member, \$5.....	4 10
	64
	30 00

NEW YORK.

Thro' Niobrara League: Offering at Anniversary in Ch. Transfiguration, \$115.25; Mrs. J. J. Astor, for Kitty Hunt Sch'p, St. Paul's Ch., \$60; Mrs. J. H. H. Ten Broeck, for Ten Broeck Memorial Sch'p, Crow Creek, \$60; a member of St. Bartholomew's, for Bp. Hare Sch'p, Crow Creek School, \$60.....	80 64
New York—Mrs. Mary A. Easton, quarterly, for White Earth.....	295 25
P. E. school, for Jewish children, for Bp. Hare's Mission.....	125 00
Ch. Ascension.....	1 00
Piermont—Christ Ch. S. S., of which from Class No. 1, \$1.65.....	250 00
Tomkin's Cove—Children of House of Good Shepherd, for Indian school, St. Paul's Ch....	9 90
	5 00

NIOBRARA.

Cheyenne Agency—Mission, Christmas coll....	686 15
Choteau—Chapel of the Holy Name.....	4 00
Rosebud Agency—Mission, add'l.....	1 58
White Swan—Chapel of St. Philip the Deacon..	25
Yankton Agency—Ch. of the Holy Fellowship....	1 25
	4 57

PENNSYLVANIA.

Thro' Indians' Hope Asso., St. James's (of which from Miss Cole's Bible Class, \$75), \$145; Ch. Holy Trinity, subscriptions, \$165; Ch. Beloved Disciple, \$2; Ch. Covenant, \$2; St. Luke's, \$30; St. Mark's, \$5; St. Mary's, West Philadelphia, \$38; St. Peter's, Germantown, for Pauline Sch'p, \$10; for H. H. Houston Sch'p, \$4; \$14; Calvary S. S. Rockdale, coll., \$31; Mrs. J. Dickinson Logan, \$5; St. Paul's S. S., Doylestown, \$10.85.....	447 85
Delaware Co.—Mrs. A., In Memoriam.....	20 00
Germantown—St. Luke's S. S., for Albra Wadleigh Sch'p, St. Paul's, per Bp. Hare.....	60 00

Montgomery Co.—"B."	\$15 00	Blacksburg—Mrs. Wm. R. B.	\$1 00
Philadelphia—R. Emott Hare, per Bp. Hare.	10 00	Norfolk—St. Luke's Ch., thro' Woman's Aux., for debt of Indian Committee	1 00
Emmanuel Ch., W. B. Jr.	50		
St. Mark's Ch.	1 66	WEST VIRGINIA.	4 56
St. Stephen's Ch., for St. Stephen's Sch'p.		Morgantown—M. L. H.	2 00
Crow Creek.	60 00		
West Whiteland—St. Paul's Ch.	2 00	ENGLAND.	
		London—Henrietta Phibbs, per Bp. Hare.	48 60
SOUTH CAROLINA.	617 01	MISCELLANEOUS.	75 00
Cheraw—St. David's Ch., "S."	1 00	J. R. D., for Bp. Hare.	
		Amount previously acknowledged	\$2,324 81
SOUTHERN OHIO		Total receipts since September 1st, 1878.	\$9,260 18
Columbus—Trinity Ch., thro' Woman's Aux., for Rev. Mr. Giffillan's work	32 48		
Zanesville—St. James's Ch., "Faith," for Harry Sch'p, in Memoriam, Crow Creek Agency	30 00	The Missionary Bishop of Niobrara thankfully acknowledges the receipt, through the Niobrara League of New York, of the following sums:	
		For a Church in the Wilderness, from Mrs. J. J. Astor	\$1,500 00
SPRINGFIELD.	62 48	For a building, at the discretion of Bp. Hare, from Miss E. M. Cothel and Mrs. Sam'l Law- rence, in memory of their aunt, A. M. Warner	300 00
Carlville—St. Paul's S. S.	1 25		
VERMONT.			
Bethel—Christ Ch.	5 00		
VIRGINIA.			
Alexandria—Colored S. S., thro' Woman's Aux., Christmas off'g, for St. Paul's school, Yankton Agency	2 56		

SPECIAL CONTRIBUTIONS.

ALBANY.		
<i>Albany</i> —St. Paul's Ch., for Rev. Dr. Oliver....	\$10 00	
<i>Troy</i> —St. John's Ch., Ministers' Aid Soc'y, to-ward support of Sister Eliza.....	5 00	
CONNECTICUT.		15 00
<i>Ansonia</i> —Christ Ch., a member of Woman's Aux., towards support of Sister Eliza.....	10 00	
<i>Fair Haven</i> —St. James's S. S., for Bp. Tuttle..	30 00	
<i>Hartford</i> —Ch. Good Shepherd, Woman's Aux., for Rev. L. H. Wells, Eugene City, or at his discretion for school.....	15 00	
<i>Norwich</i> —Christ Ch. S. S., for Bp. Tuttle.....	80 00	
INDIANA.		135 00
<i>Richmond</i> —R. M., for school at Logan City....	8 15	
IOWA.		
"M." for Bp. Spalding, for Shoshone Indians..	1 00	
Mrs. G. W. Matsell, for S. S. Library at Ana-mosa, Iowa....	5 00	
LONG ISLAND.		6 00
<i>Brooklyn Heights</i> —Grace Ch., of which for Bp. Tuttle, \$140; Bp. Vail, \$125; Bp. Whipple, \$150; Bp. Whittaker, \$125; Bp. Neely, \$30; Bp. Spalding, \$100; Bp. Clarkson, \$200....	\$70 00	
MARYLAND.		
<i>Baltimore</i> —Grace Ch., for Bp. Whipple, Indian Mission.....	50 00	
<i>Georgetown</i> —Christ Ch., for Bp. Elliott.....	50 00	
<i>Washington</i> —St. John's Ch., "L," for Nashotah,	2 00	
MINNESOTA.		102 00
<i>Lake City</i> —St. Mark's Ch., for Bible and Prayer Book Soc'y.....	50	
NEW YORK.		
<i>Fordham</i> —St. James' Ch., for Bp. Clarkson....	100 00	
<i>New York</i> —Ch. Holy Apostles', Woman's Miss'y Assn., for Sch'p in one of Bp. Tuttle's Schools.....	40 00	
St. Ann's Ch., for Nashota.....	20 00	
St. Clement's for St. Luke's Hospital.....	55 00	
Mrs. A. S. P. D., for teacher at Seguin, Western Texas.....	5 00	
J. B. L., for Diocesan school in Texas.....	10 00	
Mrs. A. B. S., for Selwyn Associate Mission,	50 00	
PELHAM—Christ Ch., thro' Woman's Aux., for Montgomery Institute, Western Texas.....		\$50 00
A friend, for Selwyn Associate Mission.....	500 00	
NORTHERN NEW JERSEY.		830 00
<i>Bergen Point</i> —Trinity Ch., Woman's Aux. Soc'y, a member, for Sch'p at Salt Lake, 1st quarterly payment of 1879.....	10 00	
OHIO.		
<i>Toledo</i> —Trinity Ch., for Bp. Tuttle.....	40 00	
<i>Wakeman</i> —Miss J. A. B., for Selwyn Associate Mission.....	5 00	
ONTARIO.		45 00
<i>St. Catharine's</i> —J. B. M., for Selwyn Associate Mission.....	10 00	
PENNSYLVANIA.		
<i>Doylestown</i> —"B.," for Selwyn Associate Mis-sion.....	20 00	
<i>Philadelphia</i> —Ch. Holy Trinity, for American Ch. Miss'y Soc'y.....	600 00	
A thank-offering for recovery from sickness of a little sister, for Bp. Elliott's School at Seguin.....	1 00	
<i>Frankford</i> —St. Mark's Ch., for Fargo, Dak.	5 00	
<i>Holmesburg</i> —Emmanuel Ch., for Bp. Morris	10 00	
VIRGINIA.		636 00
<i>Norfolk</i> —S. & G., thro' Woman's Auxiliary for Harris children.....	15 00	
<i>Richmond</i> —St. John's Ch., for Bp. Whipple Divinity School.....	2 00	
WESTERN NEW YORK.		17 00
<i>Geneva</i> —Trinity Ch., for Selwyn Associate Mis-sion.....	12 00	
<i>Rochester</i> —St. Luke's Ch., a thanksgiving off'g for Montgomery Institute, Western Texas....	2 50	
A friend, for Selwyn Associate Mission.....	100 00	
MISCELLANEOUS.		114 50
Thro' Woman's Aux., for freight on boxes....	24 42	
Receipts for the month.....	\$2,823 57	
Amount previously acknowledged.....	1,810 63	
Total amount received since Sept. 1st, 1878....	\$4,634 20	

ANALYSIS OF RECEIPTS.

For General Work of Domestic Committee, of which from Legacies, \$9,909.02.....	\$40,798 76
Designated for Work among Colored People, of which from Legacies, \$800.....	4,696 14
Designated for Work among Indians, of which from Legacies, \$600.....	9,260 18
Special Contributions.....	4,634 20
	\$59,389 28

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for
GENERAL MISSIONS, from January 1 to January 31, 1879:

ALABAMA.			
<i>Greensboro'</i> —St. Paul's Ch.....	\$21 20	<i>New Brighton</i> —Christ Ch., M. Box.....	\$3 53
ALBANY.		<i>Sing Sing</i> —St. Paul's Ch.....	48 90
<i>Ballston Spa</i> —Christ Ch.....	73 21	NORTH CAROLINA.	
<i>Burnt Hills</i> —Calvary Ch.....	8 54	<i>Bertie Co.</i> —Grace Ch. S. S.....	3 60
CENTRAL PENNSYLVANIA.		<i>Leicester</i> —Mission Chapel.....	1 00
<i>Wilkesbarre (South)</i> —St. Clement's Ch.....	1 12	<i>Lenoir</i> —St. James's Ch.....	1 45
Cash.....	5 72	<i>Windsor</i> —St. Thomas's Ch.....	5 45
CONNECTICUT.		NORTHERN NEW JERSEY.	
<i>Fairfield</i> —St. Paul's Ch.....	13 11	<i>Hackensack</i> —Christ Ch.....	32 50
<i>Stamford</i> —R. U. M.....	9 00	<i>Jersey City</i> —Grace Ch.....	11 00
<i>Trumbull (Nichol's Farms)</i> —Trinity Ch.....	6 10	<i>Orange</i> —Grace Ch., Subscriptions.....	60 00
ILLINOIS.		NORTHERN TEXAS.	
<i>Moroa</i> —R. J. Y.....	4 00	<i>Comanche</i> —W. L. S. and family.....	15 00
KENTUCKY.		PENNSYLVANIA.	
<i>Lexington</i> —Christ Ch.....	185 00	<i>Philadelphia</i> —Ch. Advent.....	95 00
<i>Louisville</i> —Christ Ch.....	78 25	RHODE ISLAND.	
MARYLAND.		<i>Manville</i> —Emmanuel Ch.....	4 00
<i>Howard Co</i> —Queen Caroline Parish.....	7 20	SOUTH CAROLINA.	
<i>Laurel, Prince George's Co.</i> —St. Philip's Ch.....	5 00	<i>Yorkville</i> —Ch. Good Shepherd.....	3 50
MASSACHUSETTS.		SOUTHERN OHIO.	
<i>Hanover</i> —St. Andrew's Ch.....	25 00	<i>Milford</i> —St. Thomas's Ch.....	10 62
NEW JERSEY.		TENNESSEE.	
<i>Elizabeth</i> —A. V. M.....	20 00	<i>Cleveland</i> —St. Luke's Ch.....	7 00
<i>Freehold</i> —St. Peter's Ch.....	10 68	WESTERN TEXAS.	
MISSISSIPPI.		<i>Seguin</i> —St. Andrew's Ch.....	7 65
<i>Lamar</i> —"A friend".....	5 00	WEST VIRGINIA.	
NEW YORK.		<i>Point Pleasant</i> —Christ Ch.....	5 00
<i>Glenn Head</i> —Miss E. H.....	5 22	MISCELLANEOUS.	
<i>Goshen</i> —St. James's Ch., "A friend".....	29 08	E. T.....	5 00
<i>Mt. Vernon</i> —Trinity Ch.....	7 39	Receipts for the month.....	\$889 94
		Amount previously acknowledged.....	1,983 62
		Total receipts since September 1st, 1878.....	\$2,823 56

CORRECTION.—In the February number, under the head of Pennsylvania, Kensington, St. James' Church, \$32.75, read *Kingsessing*, St. James' Church.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" John A. Paddock, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Wm. R. Huntington, D.D.,

Rev. JOSHUA KIMBER, *Secretary,*
23 Bible House, New York.

Mr. F. S. Winston,
" Stewart Brown,
" Lemuel Coffin,
" Charles R. Marvin,
" Benjamin Stark,
" Thomas A. Tillinghast,
" Cornelius Vanderbilt,
" James M. Brown.

JAMES M. BROWN, *Treasurer,*
23 Bible House, New York.

MARCH, 1879.

AFTER A TOUR AROUND THE WORLD.

THE Rev. W. Fleming Stevenson, D.D., an author of repute in Great Britain, has devoted a year to visiting the principal Mission Stations in the Mohammedan and heathen world. He has tried to answer to himself on the spot, and to be able to answer to others on his return, such questions as these: What is the outcome of these Christian Missions? What impression have they made? Is there any substantial return for all the treasure and the lives devoted to the work? Are the accounts reliable or exaggerated? He endeavored to obtain correct and full information, not with the help of Missionaries only, but by every means within reach, from sources hostile as well as friendly, native as well as foreign.

In a public address delivered since his return, and in one of the magazines* for January of this year, he has given the result of his investigations, and his impressions and thoughts after his extended tour. He states that to his mind the answers are irresistible. There is abundant proof of the singular good that modern Missions have accomplished, not merely in the formation of Christian communities, and the spread of Christian morality, but in the elevation effect-

ed in the thought and morals of masses of the people not yet Christians, and moreover in the extent to which they have loosened the hold of ancient superstitions and created a profound longing for what the native religions do not give. He further says that it is capable of proof that, when everything is taken into account, the extension of the Kingdom of God has been greater in this century than during the age of the Apostles, or any other of the distinguished and brilliant epochs of Church growth.

And yet, though the success is so large and encouraging, Dr. Stevenson says that a depressing fact haunted him at every step, namely, the small number of workers in comparison with the vastness of the field and the increase of the opportunities.

The Gospel is now brought into contact with a much greater number of tribes and languages, and is preached over a vastly wider area, than ever before. The attack on the idolatry of the Roman empire did not cover half so much ground as modern Christian Missions have already covered. The overthrow of the Northern religions cannot be compared in importance to the overthrow of the Oriental. Six hundred

* *The Catholic Presbyterian*, London and New York.

millions of people are now accessible to the Missionary beyond the number that could be reached fifty years ago.

The various Missionary Societies are strained to the utmost. The thin ranks of the Missionary army have been stretched to cover new ground, with the inevitable result that Stations are more than ever undermanned. Opportunities have increased with astonishing rapidity and vastness, but they cannot be seized. Pitiful appeals for help are made from the Field, but they cannot be responded to. "It was with a feeling of shame and pain," says Dr. Stevenson, "that we turned from watching the golden grain, as it lay withering on the field, because there were no reapers."

The reason of this sad state of things is that the Missionary work is not as yet in any worthy sense the work of the Christian world. The mass of Christian people are not directly interested, not even many of those who annually, and "with a gentle resignation to the inevitable," contribute. There is no literature less read than the literature of Missions—there is no part of CHRIST's kingdom

about which more mistakes are made, or concerning which there is such general ignorance. There is no broad and universal interest, but the major part look on—sometimes sceptically, on the whole good-naturedly—at what a small minority are doing.

Yet this work—which tests discipleship by obedience or disobedience of the last command of the ascending LORD—has come to assume such vast proportions that for that reason it demands the sympathy, the prayers, the offerings of every Christian. Its claim, which has been all too slowly recognized in theory, that claim which the work makes in the very spirit and with the authority of CHRIST Himself, should now, we say, be met by the active coöperation of all who profess and call themselves Christians.

We hesitate not to add, there is neither help nor hope for the Church herself, nor for her Missions throughout the world, save in the attainment of this larger spirit which makes those Missions her undivided care and real glory.

MOVEMENTS OF MISSIONARIES.

AFRICA.—The Rev. and Mrs. WILLIAM A. FAIR (whose arrival in this country on leave of absence was announced in the January number) have continued unceasingly to present the claims of their work in the Dioceses of New York, Massachusetts, and elsewhere, largely under the auspices of the Woman's Auxiliary. Speaking of Mr. Fair, one of the officers of the Massachusetts Branch says: "I think you will find we are more ready to help the cause in Africa through his influence." It is now supposed that Mr. and Mrs. Fair will return

to their field upon the next voyage of the barque "Monrovia," say in June.

The Rev. and Mrs. CURTIS GRUBB, Jr. (whose departure was noticed in the January number), arrived at Monrovia by the steamship "Africa" on the 5th of December last; thence they sailed on the 9th, in a Dutch brig. Through the courtesy of the agent of the owners the passage was furnished without charge. They reached Cape Mount in good health on the 11th of December.

AFRICA.

It was our privilege to have a call, on the 7th of January, from a young gentleman of this city who had just returned from Liberia. He was on the coast about two months, and made the personal acquaintance of our business agents, and of a number of the Mission-

aries. He seems to have been very much pleased with what he saw of the Mission work. Towards the latter part of November he was at Cape Mount for a few days, and accepted the hospitality of Bishop Penick. He was earnest in expressing his opinion of

the Bishop's great energy, and his own surprise at what had been accomplished in so short a time. He enjoyed his intercourse with the Bishop and Messrs. Parker and Hall; and said that the location of the Mission premises was attractive, and that the Missionaries' house was very nice and comfortable.

LIBERIA AND THE FOREIGN MISSIONARIES OF
THE PROTESTANT EPISCOPAL CHURCH.

It will be remembered that at the time of the Gedebo-Liberian war, certain strictures were made by those in authority in the Liberian government, and others, upon the course of Bishop Auer, who had even then rested from his labors. These were most fully answered and refuted at the time. Recently, in the public prints in Monrovia, the said strictures have been again brought forward. It is known to us that copies of the paper containing them have been sent to persons in this country; we are therefore glad to be able to publish here a new and complete refutation of the charges and insinuations from the pen of the Rev. L. L. Montgomery, our Missionary at Bassa, himself a Liberian, educated in our Mission schools, and a graduate of Hoffman Institute. We have before us two copies of Mr. Montgomery's communication: one in manuscript from him, the other in the *Monrovia Observer* of November 14th last. We reproduce the article from the type:

MR. EDITOR: My attention has been called to an article in the *Observer* for September. Will you kindly allow me sufficient space in your valuable paper simply to place on record my positive denial of certain injurious and false allegations current among us against foreign Missionaries of the Protestant Episcopal Church, principally against the late Bishop Auer, who labored among the Greboes [Gedeboes].

I solemnly deny that the late Bishop Auer did at any time, by sermon, lecture, impromptu speaking, publication, or by action done or left undone, or by any other possible method, instill and encourage in the Greboes doctrines and sentiments pernicious and detrimental to the interest of Liberia, as often alleged.

From the very commencement to the close of his connection with the High School and Hoffman Institution at Cavalla, that is, from 1868 to 1872, I had the pleasure of being a theological student under the late Bishop Auer, and in company with the Greboes and

other Liberians attended his lectures, and I ought to and do know. I have personal knowledge of the truthfulness of this statement.

From infancy I have grown up in Liberia, and am now nearly thirty years of age. I yield to no man in deep and fervent love for my country. The sentiment of my heart accords with those of whom the poet speaks:

"They love their land, because it is their own,
And scorn to give aught other reason why."

But the truth of this matter, however unpopular and unwelcome it be, should be stated, and that in clear, stirring terms. "The alleged primary causes of the Grebo war," I can assure you, are nothing less than alleged primary lies, and I should state it to the face of men and devils inveighing to the contrary. In simple justice I owe it to one who is no longer here, but is now

"Where, beyond these voices, there is peace,
Before the great white throne."

Years before the late Dr. Auer set foot in Liberia, it had become quite apparent that war with the Greboes was inevitable and simply a matter of time. The late Grebo war was expected over sixteen years by all who had any knowledge of the general feeling and sentiments of the natives of Maryland county. It is a most absurd, ridiculous, and cowardly thing indeed to refer to an humble and devoted Missionary for the primary causes of the late war.

The charge of the fierce and malignant Jews against our blessed LORD and SAVIOUR JESUS CHRIST, "He stirreth up the people, teaching," etc., was not more unjustly brought than the charge against that good man and good Bishop, the late Dr. Auer. It is enough for the disciple that he be as his LORD, and every one that is perfect shall be as his Master.

I entreat your correspondent "Occasional," in your issue of September 26th, and all who have joined in and are "remembering" with approval the abusive gossip of which the late Dr. Auer was unjustly made the subject during the war and since, to earnestly repent and pray God to forgive them, for I wot that through ignorance—though possibly through jealousy and prejudice—they did it. And above all let them not add sin to sin by suspecting Bishop Penick, without the shadow of a cause, basing their hostile suspicions and imputations upon a glaring absurdity.

A very meaning but inconsistent and unpardonable stroke of policy! However, the Protestant Episcopal Church in Liberia has and will steadily progress, perhaps all the more because of its difficulties. It and another are the only Churches that have and *are growing on the soil* that can point to no considerable accession to their membership by

direct immigration from the United States. In this connection it is pleasing to note that the intelligent youth of our country are beginning to examine, compare, and choose for themselves, refusing to be trammelled by the mere accident of parentage and early training, or blind partiality.

I will close this paper by observing that I note some statements relating to Bishop Penick, both in the article of your correspondent herein named and under heading of "Personals" in your issue referred to, concerning which I feel conscientiously, and should gladly venture to say more (and the rather because the Bishop is "doing a great work" in a new field, and probably has neither the time nor the disposition to answer malicious queries and engage in needless discussion. Nehemiah prayed and worked, while Sanballat and his fellows questioned and threatened), but I deem it unadvisable to attempt at this time to intrude further upon your space and your readers.

I thank you for your justice and goodness in publishing this.

L. L. MONTGOMERY.

Grand Bassa, October 11th, 1878.

Since the foregoing was put in type the same letter has appeared in *The Churchman* of February 8th, introduced by Bishop Penick in the following words:

I send you a copy of an article written for the *Monrovia Observer*. I welcome this protest against falsehood and bold defence of right and truth with deepest gratitude and thanks to God, and greatly rejoice that one man is found among the Liberians who is great and true enough to stand out against the mass of his countrymen who charge Missions and Missionaries with being the cause of the Grebo war. The author of this article deserves the gratitude of his own people, for he has done them a great good, and the respect and love of all who love the truth.

CHINA.

REVERTING to the sad event now known far and wide throughout the Church—the death of Miss Fay—we are able to give this month, "through the thoughtfulness of Mrs. Scherschewsky," an extract from a memorial sermon preached by the Very Rev. Dean Butcher, of the English Church, entitled

CHRISTIAN SERVICE AND CHRISTIAN HOPE.

Text—I. *Thess.* iv. 13, 14. . . .

Most of those who have listened to me thus far will have guessed why I have spoken of this solemn theme to-day, and will have conjectured why it was hardly possible for me to speak of any subjects save a future life and the condition of the faithful departed, for a very loyal servant of the MASTER has been called to another and nobler service than ours here on earth, within a few brief days. The Missionary character is pursued with an unrelenting criticism, and of course there are spots on the armor of every soldier of the Crucified. But I think we may say, without exaggeration, that the cause of God in China has lost an ally [yes, and contradiction as it seems, a strong ally] in the feeble, toilworn invalid who died at the little Northern port by the sea a week ago. The name of Lydia Fay occurs to you all.

The characters of Christians differ. It is the peculiarity of the life of the SAVIOUR to impart different gifts, and a different selection of gifts to different believers, so that while all have a family likeness to the MASTER, yet they are "not like to like," but "like in difference." Now, if I were to try and say what type our late friend bore, I should say that her char-

acter was moulded and fashioned in the Anglican pattern. Quiet, careful, reverent, not caught up by passionate revivals and the gospel of hysterics, but equable and calm and thoughtful. To speak from my own experience, I may say with absolute truth that I have derived priceless lessons from the mines of knowledge and the clear wells of pure judgment this poor invalid possessed. Her letters were full of quotations from the older and more learned Divines. She was richly provided with the two great treasures—principles and illustrations. The basis of her faith was reasonable and calm and broad. She had no hesitation about the great doctrines; there they were, deeply and firmly laid as a foundation. And beyond this, less valuable perhaps, but more attractive, were illustrations from mediaeval biography, from French preachers, from great writers in many languages and of many lands. The mind of our pious and kindly friend was no scantily furnished book-case, with a few half-remembered texts and fragments of essays on the shelves. It was a thoroughly well-filled storehouse, with the wise thoughts of wise men carefully treasured and ready when rapid memory touched the spring to open and to help.

I leave to others the task of speaking of the Missionary labors of our dead friend. There are colleagues in the work who will not fail, we hope and believe, to speak distinctly of the thoroughness of the Teacher's work—a work continued truly "through evil report and good report," amidst drawbacks and difficulties which it is painful to recall, and with gradually sinking health. Two points, however, in that Missionary work

may be commended here. 1. It was never narrow—never sectarian. It was the work of one who had grasped the truth that there was good in heathen systems, and who studied the modes of thought and the influential motives of those she taught. 2. It was never spasmodic, or capricious, or emotional. It was systematic and careful. Forms and rules were wisely studied in dealing with natives of a land where order is so prized. And the results are apparent in pupils, who, in the best and truest sense, have been accustomed to understand what they read. I think nothing can be in worse taste than exaggeration in praise over the poor, ~~ering~~, sin-stained men and women, of whom one is after all only a very little better than another. But while we are humble in the sight of a great, just, and holy God, we should also not neglect to note those who seem to have had more of the atmosphere of heaven about them than their fellows, and who have led more self-denying lives, and caught clearer visions of duty and of attainment. The career that closed yesterday week amidst comparative strangers, but with the sympathy and kindness of affection and respect circling around it, was a model and an example thus. Here, at least, was a woman who gave twenty-eight years to the hardest Missionary work, who labored for the bodies and souls of a race whom, before Christianity, were regarded as an alien race, and who, without vows of poverty, loneliness, or asceticism in a Protestant Church, did a large amount of good, bringing not a weak enthusiastic temper, but a strong head, a warm heart, and powers cultivated by study to the difficult task. . . . And of the circumstances of her death. Only a few weeks ago I wrote to her and mentioned incidentally my own sad employment in reading so frequently during last month the solemn service of the Church when she commits the bodies of her children to the ground. She replied: "You are thinking of the graves of others, I am thinking of my own"; and then I recalled how she had over and over again quoted to me the sentence of Pascal, quoted in the *Christian Year*, "We die alone." Yes, indeed, we die alone. In one sense "Yes," in another and a better sense "No," for "no man liveth to himself, and no man dieth to himself." We may have outlived our kindred, we may have no blood relations to follow us to the grave, but we are not *alone*. We never *can* be alone, if we have the memory of faithful labor, humbly done unto CHRIST, to make the dark journey light, and if we have all the rich comforts and consolations of Religion to guard us on our star-paven way to Heaven. The only book this faithful servant took with her to read in her illness, save the Bible, was the "Lives of the Saints."

Amongst that blessed company she will be found, we hope and pray,

When the resurrection morning
Has just began to break.

And rely on it, to the eye of faith there were sights and glories revealed before the saintly parting, for there, there, and at every death-bed which closes a good life, there, I say, was CHRIST, the Great Absolver, Who warns us lest we sorrow, "even as others which have no hope."

And why have we hope? Because CHRIST died and rose again, and will come with thousands and ten thousands of radiant saints at last. And why have we something more than hope? Because of the lives spent like the life so lately closed we *cannot*, we *dare not*, believe that silence is the end. We cannot, we dare not, believe that such lives of conscientious labor for others, and assiduous culture of all Christian graces, can perish utterly, can die as the withered grass or the trampled flower. No! assuredly good people are the pledges of the goodness of God. Every holy life turns to Him Who is the centre and the sun. God is goodness. God is immortal. Goodness is immortal, and therefore His servants will not perish; they shall shine as stars for ever and ever; they sleep now, but they shall be awakened by the words of approval and of victory, "Well done! thou good and faithful servant; enter thou into the joy of thy LORD."

We close this general head with an extract from a letter of the Rev. S. R. J. Hoyt, and an extract from a letter of the Rev. W. S. Sayres, upon his arrival out. Both speak for themselves; we only remark that another portion of Mr. Sayres' letter is placed under the head of Japan, to which Mission it pertains.

LETTER OF THE REV. S. R. J. HOYT.

WUCHANG, November 7th, 1878.

MY DEAR AND REV. BROTHER: . . . We have just heard, indirectly, of the safe arrival in Shanghai of Bishop Schereschewsky and family. May God uphold him, and bless all his plans and efforts for the extension of CHRIST's kingdom in China.

These coming few years, are big with importance to the Church of the Blessed Redeemer. The practical end of the doctrines that are taught have been put to the test in meeting the wants of the famished and plague-stricken regions in the north of China. Missionaries have not failed to practice what they have taught, and even life has been sacrificed to continue and extend their work of charity and good-will. And these noble examples of

Christian heroism have been acknowledged by many high officials as well as by the thousands of grateful people. And it is not expecting too much to look for a spirit of inquiry into the religion that begets such children. It were not becoming to the Church of CHRIST to be asking, or ever looking after signs from Heaven, but it were a reproach should she not be on the watch and answer the signals that our Captain gives.

May God pour into the hearts of His people such full measure of good-will to men, that our Church may soon be able to send forth the much needed laborers here!

Very sincerely yours.

JAPAN.

In addition to letters from our old friends Bishop Williams and Mr. Quinby, we give below the first words from the Rev. Messrs. Sayres (of the China Mission) and Tyng, two of our newly appointed Missionaries:

LETTER FROM BISHOP WILLIAMS.

TOKIO, November 25th, 1878.

DEAR BROTHER: I have but a moment to inform you that Mr. and Mrs. Tyng have arrived in good health, and will remain with us in Tokio till the steamer of next week. You can imagine how glad we all are to welcome them to Japan. We feel assured that they will help on our work in Osaka, and prove good and useful Missionaries.

Our Missionaries are all well, and the pupils in both the girls' school under Miss Pitman, and the boys' school which Mr. Quinby has lately started, are increasing, and there is every prospect that the numbers will continue to increase.

In great haste, yours sincerely.

LETTER FROM THE REV. J. H. QUINBY.

TOKIO, December 11th, 1878.

MY DEAR MR. KIMBER: I do not know whether you have been informed of the commencement of our Divinity School. Where there are those who can give an account of one thing, it may so happen that each may think the others have written, and withhold what would be of interest, not only to the Committee, but to all interested in our work here.

On the 1st of October, although the lecture-rooms and other rooms for the accommodation of the students were not even nearly ready (the former are not yet complete, through the tardiness of the carpenter), the Bishop determined to begin the work, using his dining-room for a temporary lecture-room.

Of course we have only one class. The

LETTER OF THE REV. W. S. SAYRES.

SHANGHAI, November 12th, 1878.

MY DEAR MR. KIMBER: . . . Here in Shanghai the Mission is prospering; everybody is busy and cheerful. There is a great deal to show for the work done and money spent here, and still more will come in the future. Bishop Schereschewsky impresses me very much. He is quite a different man to me, now that I am here and can know him better. He is stirring actively, and I shall not be surprised to see the college in some sort of operation in a year, if people would only send him money. Yours very truly.

Bishop lectures on the Harmony of the Gospels, with exegesis of one of them, five days in the week. The Rev. Mr. Shaw (S. P. G.) gives one lecture a week on Internal Evidences, and the Rev. Mr. Blanchet has two a week on Church History. The students are engaged with us three hours; in the afternoons they are reading with a native Teacher, on historical subjects in Japanese and Chinese; so my lectures come in, one on Mondays, Tuesdays, and Thursdays, two on Wednesdays and Fridays. On each of these days they have one lecture on Old Testament Literature and Interpretation, and on the days for two they have another on Christian Ethics. On Saturdays I spend two hours with them in helping them to form a correct idea of preaching, requiring each in turn to prepare a sermon, on a text assigned, from some former lecture on Interpretation, and allowing each, if he chooses, to criticise, closing the same with my judgment; and then giving them an outline of another sermon from a text in the New Testament. As the only text-book is the Chinese translation of the Bible, we have to daily catechise on the preceding day's instruction; and at intervals have a recapitulation. This makes the progress slower than we could wish, but it is the only way, at present, in which it can be done satisfactorily.

I have also had the subject of Logic and the Prayer Book, or a part of it, given me to teach. The latter I will begin to lecture on in a month or two more; the former I do not see when I can commence, certainly not until the course in Morals is finished.

We began, I think, with ten students; we now have thirteen. All who stand a satisfactory examination at the end of the term, and are otherwise approved, will be entitled to receive a license as Catechist (though they are even now used somewhat in that way); but several of them we hope will form our first class, in the regular three years' course

for the Ministry, of which the present is but the *preparation*.

The students enjoy the privilege of living under the immediate care of the Bishop, and attending morning and evening worship, with short practical instruction from the Scriptures.

On the 1st of November I opened a school for boys and young men. My own teacher gives three hours a day, and now the Rev. Mr. Yokoyama also gives the same in instructing in it. I spend two hours in the afternoon in helping in the English studies. We have only sixteen pupils, but I hope we shall have as many more before long. If I had a house where they could live with me, I could have had a larger number, and it would have been much better, as we could bring them under religious influences that they cannot have in a mere day-school. God grant that some of these bright youths may be made ready for our Divinity School.

Very truly, your brother in CHRIST.

FROM LETTER OF THE REV. W. S. SAYRES.

SHANGHAI, November 12th, 1878.

DEAR MR. KIMBER: . . . We were in Japan from Monday, the day of our steamer's arrival, until Thursday of the same week, the day of the sailing of the first Shanghai steamer. Of course we could not see much during that short time, but we went up to Tokio for one night and saw the brethren there—the Bishop, Mr. Blanchet, Mr. Quinby, and Miss Pitman, besides Dr. Syle. Then, as the vessel touched at Kōbē for a day, we made a visit to the brethren in Osaka. We saw Mr. Morris and Dr. Laning, and Mr. Yokoyama, who chanced to be there on a visit. Miss Eddy was not at home, so we missed her.

At Nagasaki we were entertained by Mr. Maundrel, of the English Church Missionary Society. He seems to be a very good man. He has built in a few years (four, I think), a training-school, in which is a class of four native Candidates for Holy Orders; has a chapel, a newly built large school-house, and is putting up a house for a colleague who is to come out from England shortly. Besides this he is Chaplain of the English Church in the place. . . .

LETTERS FROM THE REV. T. S. TYNG.

TOKIO, November 25th, 1878.

MY DEAR MR. KIMBER: I have time before the mail leaves only for a line or two to inform you of the safe arrival of my wife and myself in Japan. We have been most hospitably received by our friends of the Mission here, and are staying for a few days with Mr. and Mrs. Blanchet before settling down to our own work in our own quarters. . . .

One significant fact connected with our voyage I cannot quite pass by. We were two Protestant Missionaries, my wife and I. The same steamer carried *sixteen* Missionaries of the Roman Church. There were the Suffragan Bishop of Calcutta, with four monks, on their way to India, and three other monks going to Central Africa. There were five Sisters of Charity, several of them well-educated and lady-like women, and one a countess, a member of a rich French family. Then at Saigon we were joined by three more Missionaries, who appeared to have been there some time. Two of them were men of so imposing and intellectual appearance that one would turn instinctively to look at them as they passed. This is what Romanists are doing. We believe we have a purer faith than theirs. Why are we doing less? Do we hold our Faith less sincerely or less fervently than they? . . .

FIRST IMPRESSIONS

December 11th, 1878.

Two weeks in Japan have filled my mind with such a mass of "first impressions" that it would quite weary your patience to receive even a tithe of them, and I must confine myself to two or three salient points.

Of the country, it is hardly necessary to say much. Everybody knows that Japan is beautiful and fertile, and, above all, that it has a *temperate climate*. I put this first because it is of the greatest importance in its bearing upon the work that is to be done here. Japan, we hope, is to be a power in the Christianizing of the East. Among physical conditions favorable to energetic work, a temperate climate stands first. Perpetual summer may be pleasant for people who have nothing to do, but the tonic of winter is necessary for the best work.

As to the Japanese people, there is something very pleasing and attractive about them. Not that the rose-colored views taken of them by people at home are true. They are heathen, with not only heathen religion, but also heathen morals. They have little regard for truth. It is a proverb in Japan that everybody lies. There is no high standard of honesty. There is a vast amount of licentiousness. And yet one cannot help feeling drawn towards these people. They are very kind and genial; pleasant smiles and polite speeches greet the stranger everywhere. This kindness may not go very deep, but it is genuine as far as it goes, and very valuable as well as very pleasant to the Missionary.

OUR MISSION WORK.

As to our Mission work here, the impression that it has made upon me has been that it is much more firmly founded and more prosper-

ous than I had supposed, or than the mere statistics would show. There are few communicants, it is true; but they are mostly young men of the student class, the very class of people, that is, who will be most useful in carrying on aggressive work among the heathen. And nowhere, I am sure, could be found young men better qualified, if properly directed and taught, to carry on this work. They are capital students—that is the unanimous testimony of teachers in Japan—quick, attentive, and industrious. Besides this, they are very ready and animated speakers. I have heard a number of them speak, and although of course I could not understand what they said, I could see at least their animation, earnestness, and readiness, and from what was told me afterwards of their addresses, I formed a very favorable opinion of the matter as well as the manner of what they said.

MORE WORKERS NEEDED.

It is these young men who must do the greater part of the work of reaching the Japanese people. But we need men from home to reach them and to train them. There are a dozen of them in the Bishop's Theological

School, belonging to our Mission and to the English Church, most of them to the latter. But that is not enough. We want more Missionaries, to gather in more. They should be the right kind of men, too, able and willing to face fairly and overcome the "oppositions of science falsely so-called," our greatest enemies here. They should be capable of controlling and directing the work. Some previous experience at home would be a valuable help. Cannot you send us such men as these—send plenty of them, and send them soon? Our Mission was the first of Protestant Missions on the ground in Japan, but it has been suffered to languish until it is one of the feeblest. Shall that continue? Will the Church at home suffer such a shame to last?

Yours most sincerely.

Referring to the last paragraph above, we need not say that the Foreign Committee have over and over again made known to the Church the necessity for more laborers in all their Missions. The whole case is frankly stated in this month's editorial.—Ed.

MEXICO.

THE MEXICAN COMMISSION.

THE Mexican Commission held a session in the city of Philadelphia on the 15th and 16th of January, at which all the members were present, with the exception of the venerable President, the Bishop of Maryland, who, to the great regret of his associates, was confined to his bed by extreme illness. The deep interest felt in the work entrusted to them was shown by the long journeys made at this inclement season by several of the Bishops in order to be present, and by many hours of earnest consideration given to the subject. Knowing that their feelings are shared by our Clergy and laity to a large extent, and desiring to make the Church at large acquainted with the information they have received and the action they have taken, the Commission requested and authorized their acting Chairman to make a publication relative thereto.

Some months ago a communication was sent on behalf of the Commission to Albert E. Mackintosh, Esq., Treasurer of the Mexican Church, containing a series of inquiries touching the present condition, needs, and prospects of the Church, to which answers were solicited. From the reply of that gentleman laid before the Commission, the following extracts are made:

1 Q. What is the present actual condition of the Church, heretofore known as the 'Church of JESUS' in Mexico?

A. The "Church of JESUS" in Mexico has grown up into an important community of Christians, who worship the LORD in spirit and in truth. Two Dioceses have been organized, one in the vale of Mexico and the other with its centre in Cuernavaca. There are also other congregations in Nopala, State of Hidalgo, Puebla, and Vera Cruz, which form centres of Christian work. A constitution has been formed by the Clergy, which will give a very strong organization to the Church, and at once establish its character throughout the country, and create unity of action in its thorough and earnest Christian work, and there is a remarkable and increased affection growing up daily for the Mexican Church amongst the Clergy and its members, which gives great importance to the religious reformation of the people, and gives promising hopes for the future. In fact the Mexican Church, in a very conservative way, is following the model of the Primitive Christian Church, and is keeping quite aloof from all distracting modern party questions, maintaining the unity of the Faith in the bond of peace with all integrity, and the ancient Canonical order.

a. *Ecclesiastically*, number of Ministers and members?

There are six ordained Presbyters, six ministers ought to be ordained, several other candidates for the ministry, and a lay reader to each congregation. There are about 3,500 regular members, and about as many more casual members. The Rev. Dr. Riley, on his return as Bishop-elect, has given a fresh impulse to the work, and the Church of St. Francis is well attended by a regular congregation.

b. Financially. As to obligations and means of discharging them ?

The Mexican Church has always had to contend with pecuniary difficulties, as her members are poor, being chiefly artisans and country peasants. The late Mr. Theodore W. Riley, and his son, the Rev. Dr. Henry Chauncey Riley, most generously protected the Church with large sums at the commencement of the work, and the latter, after his father's death, has continued to disburse all the funds required over and above the appropriations, and disinterestedly works without a salary. This Church is now placed under the fostering care of the Foreign Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, who remit about two-thirds of the monthly expenses, which are inadequate to meet the present necessities of the work. To carry out the work in an efficient manner, so as to meet the expenses of a Theological School which Dr. Riley is organizing, of free schools for boys and girls, of a good boarding-school for young ladies, and to be able to maintain the Clergy with competent salaries, etc., I think a round sum of \$25,000 per annum will be required. The Mexican Church will have to depend upon foreign financial aid for many years to come, unless the Roman Catholic Clergy listen to the voice of the Gospel and join this reform movement, who would probably lead on several wealthy families towards a purer religion. A man must have peace of mind in his house to be able to dedicate his whole time to study and to all the sacred duties of a Clergyman, but this is impossible if he has always to be thinking how he can maintain himself and family. I consider the arrangement of the salaries of the Clergy as a very important point for the future welfare of the Church, if the idea is to obtain an educated Clergy who will be apt to teach all classes of society. The Rev. Dr. Riley, as Bishop-elect, has always supplied the extra amounts which have been required, but he ought to be relieved from this burden by all Christians who have the true Faith at heart, as, in fact, he is now unable to do so. If \$2,000 per month can be obtained as a permanent income for some years, I think the "Church of Jesus" may be placed on a good footing.

c. Materially. As to the number of churches in actual possession ?

There are three churches in the capital; the Church and Chapel of St. Francis, the Church of St. Joseph, and one in the ex-convent of St. Anthony. Several congregations have built a House of Prayer, according to the scanty means they possess.

d. Politically. As to the probable continuance of Government protection ?

At present all Protestants are protected by the laws of the country, and the authorities behave with a tolerant spirit, nevertheless there are some few exceptions. If the liberal party is wise enough to unite, and holds its ground as hitherto, the Mexican Church has nothing to fear. The Reform laws have separated the Church entirely from the State, and each denomination can establish its own rules and regulations, with the right to appeal to the chief authorities for protection whenever they need it.

e. Socially. As to the standing of the Church in the community, compared with the Romish and other Protestant bodies, and the mass of irreligious men ?

The Mexican Church, socially speaking, is of course still in a small minority as regards the 9,000,000 nominal Roman Catholics, who hold their ground most tenaciously; but as regards other Protestant bodies, the "Church of Jesus" has a decided majority of members. The people are nominally Roman Catholics, but indifference, infidelity, and spiritualism are increasing to an alarming extent, and are sadly corrupting Mexican society. The organization of the "Church of Jesus" is more suited to the country than the other denominations, which appear more like secular public assemblies without ceremonies, and perhaps this may be the reason why the Latin race adheres so firmly to the Roman Catholic Church in Italy, Spain, and Spanish America, and even in France, where Protestantism makes such slow progress. A keen observer must soon find out that the sectarian spirit which has thwarted the progress of the Mexican Church from its infancy has prevented many Romanists from becoming Protestants. The Latin race requires liturgical worship, combined with artistical and architectural taste in the church buildings, and good music and singing.

We must always bear in mind that we are endeavoring to reform a Church which has held its sway in Mexico for more than 300 years, and no rapid progress can ensue until the Clergy put themselves at the head of the movement, as did the Reformers of old in England. Nevertheless, the Mexican Branch of the Church has done wonders, considering the fanaticism and opposition it has to contend with on all sides.

f. Spiritually. As a living body, composed of members walking in and with CHRIST?

The Bible and Prayer Book are penetrating gradually into Mexican homes, and there is a decided spiritual regeneration silently going on. As soon as all the members of a family firmly adhere to the Church, a complete change comes over them; but when only one of the members leaves the errors of Rome, then he or she, as it may be, has to undergo all manner of trials and cruel persecutions. There are too many of such cases, to relate which would make this answer too long. The Faith has been so engrafted in the souls of the members of the Church that many have died a martyr's death without any retaliation whatever on the part of the surviving relatives, who pray on, in love for their enemies. The poorer classes which form the majority of this Church become more charitable and spiritually reformed in their manners and customs, leaving that low and unbecoming language which is so prevalent in Mexico; and in fact it can be stated that the Mexican Church is gradually obtaining the spiritual regeneration of many of the people, which even the Roman Clergy are feeling.

2 Q. What statistics can you furnish?

A. As already stated, there are three churches in the capital, which must have cost in their time at least a million dollars. There are about 3,500 regular members, two Sunday-schools, and six free-schools in the Diocese of Mexico, and three in the State of Morelos, containing in all more than 500 children; a printing-press which publishes the periodical, called *The Truth*, every week.

Letters of subsequent dates inform us that a General Constitution of the Church has been adopted; that its synods are organized and working efficiently; that the designation of Dr. Riley's Episcopal charge had been changed to the Valley of Mexico, that of the Rev. P. Hernandez to Cuernavaca, and that the Rev. Thomas Valdespino had been elected Bishop of the City of Mexico. We are also informed that the repairs of the great Church of San Francisco are going onward, and inasmuch as one of the conditions of subscriptions to the expense of these repairs was that Dr. Riley should personally superintend the work and open the church, he had been obliged to remain longer than he anticipated when he left the United States. Mr. Mackintosh thus concludes his last letter, dated December 28th, 1878: "In view of the grand work that the

LORD is enabling us to do here, and the difficulties which surround it, it should not be wondered at that we do not press forward everything at once; and we may congratulate ourselves that in no other Roman Catholic country such important results have been obtained in so short a time, on behalf of the Gospel, as in this Republic."

The Commission adopted the following resolutions:

1. That this Commission has learned, with the deepest interest, from information furnished and publications laid before us by A. E. Mackintosh, Esq., Treasurer, etc., that a Constitution has been adopted, and that other important measures have been taken by the Mexican Branch of the Catholic Church Militant for the complete organization of the same, in agreement with the specifications of the Covenant, and that official documents in confirmation of these measures will soon be forwarded by the General Synod of said Church.

2. That this Commission, awaiting such documentary information, earnestly request the General Synod, with other documents, to present, first of all, copies of the requisite Offices for the Holy Communion and for Holy Baptism; and, second, the testimonials heretofore agreed upon of the election or designation of Bishops confirmed by notarial authentication.

3. That we shall be gratified to receive a copy of the Constitution of the Mexican Branch of the Catholic Church Militant, authenticated in a similar manner.

4. That our Chairman is requested to communicate these resolutions, with such remarks as he may think proper to add, to the Rev. Dr. Riley, to the General Synod, through the Rev. Senor Perez, its Secretary, and to Mr. Mackintosh, Treasurer, and any other members of the Mexican Church.

5. That this Commission, in a deep sense of its great responsibilities, will endeavor to be instant in prayer in behalf of the persecuted Church in Mexico and its Bishops-elect; at the same time asking for prayers in behalf of our own Church, that it may not be found wanting in extending sympathy and requisite succor to a sister Church in its present condition of suffering and necessities.

The above is given to the Church by direction of the Mexican Commission.

ALFRED LEE.

Wilmington, Del., Jan. 20th, 1879.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York.* All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from January 1, to February 1, 1879.

ALABAMA.		
<i>Mobile</i> —St. John's S. S.	\$15 00	
ALBANY.		
<i>Albany</i> —St. Paul's, of which for "Paul Beck" Sch'p, Orphan Asylum, Cape Palmas, \$75..	125 00	
"A. C. G." for Cape Mount	8 00	
<i>Ballston Spa</i> —Christ Ch., for Jaffa	6 25	
<i>Catskill</i> —St. Luke's	32 50	
<i>Glen's Falls</i> —Ch. of the Messiah	8 03	
<i>Greenbush</i> —Ch. of the Messiah	5 00	
<i>Hoosick Falls</i> —St. Mark's	5 00	
<i>Little Falls</i> —"B." thro' Wo. Aux	4 00	
<i>Morris</i> —Zion	5 00	
<i>Ogdensburg</i> —St. John's	38 00	
<i>Port Henry</i> —Christ Ch. S. S., of which for Mexico, \$2	5 48	
<i>Saratoga</i> —J. C. Barhaus, for Mexico	2 00	
<i>Stockport</i> —St. John the Evangelist	25 00	
	269 26	
ARKANSAS.		
<i>Little Rock</i> —Christ Ch., of which for Jaffa, \$1; "J. C. T.," for Jaffa, \$1; Jennie Clements for Bp. Penick, \$2	13 25	
CENTRAL NEW YORK.		
<i>Baldwinsville</i> —Grace, M. Boxes	6 83	
<i>Canastota</i> —Mission	76	
<i>Chittenango</i> —St. Paul's	56	
<i>Oneida</i> —St. John's, M. Box 16965	25	
<i>Perryville</i> —St. Stephen's	14	
<i>Skaneateles</i> —St. James'	14 00	
	22 54	
CENTRAL PENNSYLVANIA.		
<i>Bethlehem</i> —Trinity	7 07	
<i>Harrisburg</i> —St. Paul's, for Mexico	5 00	
<i>Hyde Park</i> —St. David's	67	
<i>Lancaster</i> —"H. K. B.," at discretion of Bp. Penick	4 96	
<i>Lock Haven</i> —"A. R. D." for Africa	5 00	
<i>Mauch Chunk</i> —St. Mark's, for "Leighton Coleman" Sch'p, Duane Hall	40 00	
<i>Philipsburg</i> —St. Paul's, of which M. Box 8532, \$13	17 30	
<i>Scranton</i> —Ch. of the Good Shepherd	1 73	
<i>Towanda</i> —"O. D. B.," for Mexico	3 00	
<i>Wellsboro</i> —St. Paul's, of which M. Boxes, \$5 ..	14 08	
<i>Miscellaneous</i> —M. Box 13369	2 14	
	101 04	
CONNECTICUT.		
<i>Ansonia</i> —Christ Ch.	10 00	
<i>Bethel</i> —St. Thomas'	5 00	
<i>Bransford</i> —Trinity	12 00	
<i>Bridgeport</i> —"M. L. L."	5 00	
<i>Brookfield</i> —St. Paul's	23 00	
<i>East Haddam</i> —St. Stephen's, for Mexico	5 00	
<i>Fair Haven</i> —St. James'	20 00	
<i>Greenwich</i> —Christ Ch., of which S. S., \$7.34 ..	72 00	
<i>Hartford</i> —Ch. of the Good Shepherd, for China, Trinity Coll., "B."	67 34	
<i>Meriden</i> —St. Andrew's	10 00	
	76 30	
<i>Middletown</i> —Holy Trinity, for Africa, of which Ladies' Miss'y Asso. \$28.86; "A friend of Missions," Gen'l, \$50	\$118 81	
(<i>South Farms</i>)—Christ Ch.	2 08	
<i>New Haven</i> —Grace	5 00	
Ascension, of which M. Boxes thro' Wo. Aux., \$6.99	11 99	
St. Thomas'	50 00	
"A friend,"	60 00	
<i>Norwich</i> —Christ Ch.	12 00	
<i>Quaker Farms</i> —Christ Ch.	4 00	
<i>Salisbury</i> —St. John's	7 20	
<i>Southbury</i> —Epiphany, "Mrs. C. E. W."	5 00	
<i>Southport</i> —Trinity	16 00	
<i>Waterbury</i> —Trinity	1 00	
<i>Westport</i> —Christ Ch., "Mrs. L. P."	5 00	
	603 72	
DELAWARE.		
<i>Christiana Hundred</i> —Christ Ch., of which M. Box 8774, \$5.38; 5c. col., \$34.25; S. S., for "Eleuthera Smith" Sch'p, Bridgman Memo. School, Shanghai, \$34.34	73 97	
<i>New Castle</i> —Immanuel Ch.	44 34	
<i>Wilmington</i> —Trinity	12 00	
St. John's	26 50	
"A Friend," thro' Wom. Aux., for Publication Fund.	5 00	
	161 81	
FOND DU LAC.		
<i>Green Bay</i> —"Mrs. E. S. W.," M. Box 2736	2 50	
GEORGIA.		
<i>Athens</i> —Emmanuel Ch.	35 20	
<i>Macon</i> —St. Paul's	9 55	
<i>Marretta</i> —St. James', 2 M. Boxes	1 02	
<i>Savannah</i> —Christ Ch., "a communicant," for "Isabel C. Habersham" Sch'p, Jane Bohlen Memo. School, Wuchang, \$44; "several communicants," for "Bp. Elliott" Sch'p, Boone Memo. School, Wuchang, \$44; for Africa, \$20 ..	200 00	
	245 77	
ILLINOIS.		
<i>Bliven's Mills</i> —St. Mary's Mission	1 33	
<i>Chicago</i> —"E. A. B. S."	1 50	
<i>Freeport</i> —Zion	1 75	
<i>Galena</i> —Grace, of which M. Box 3445	7 70	
	12 28	
INDIANA.		
<i>Evansville</i> —Holy Innocents	2 50	
<i>Jeffersonville</i> —St. Paul's	3 30	
<i>Terre Haute</i> —St. Stephen's, Wo. Miss'y Asso. ..	12 50	
	18 30	
IOWA.		
<i>Clinton</i> —St. John's, balance due on "St. John's" Sch'p, Boone Memo. School, Wuchang	5 00	
<i>Denison</i> —M. Box 17215, \$4.75; "W.," \$9	13 75	
	18 75	

KENTUCKY.

<i>Danville</i> —Trinity.....	\$7 50
<i>Louisville</i> —St. Paul's, for Mexico.....	58 28
"Mrs. J. N. N.," at discretion of Bp.	
Penick, \$25; for Girls' School, Japan, \$25;	
Jaffa, \$25.....	75 00
<i>Mt. Sterling</i> —Ascension.....	1 00
	141 78

LONG ISLAND.

<i>Bay Ridge</i> —Christ Ch., "Mission League"....	100 00
<i>Brooklyn</i> —Christ Ch., for Mexico.....	25 00
Grace, of which for China, \$101; Greece,	
\$50; Mexico, \$5; thro' Wo. Miss'y Asso., for	
"Long Island" Sch'p, Miss'y Coll., China, \$2, 1,	129 65
Holy Trinity.....	10 00
Mrs. Hugh Allen, for "Frances Allen"	
Sch'p, Duane Hall, Shanghai.....	40 09
Ch. Charity Foundation, "J. W. B., \$3; "T.	
F. B.," \$3.20.....	6 20
"Mrs. K.".....	5 45
M. Box 11630.....	5 00
<i>Cold Spring Harbor</i> —St. John's.....	5 00
<i>Maspeth</i> —St. Saviour.....	154 75
<i>Newton</i> —St. James', J. R. Strong's M. Box,	
for support of Zu Soong Yen.....	8 00
<i>St. Johnland</i> —Wm. Preston.....	2 00
<i>West Islip</i> —Christ Ch.....	15 00
	1,506 05

MAINE.

<i>Portland</i> —St. Stephen's, for Mexico.....	20 00
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MARYLAND.

<i>Anne Arundel Co.</i> , <i>Westminster Par.</i> —St. Mar-	
garet's, 6 M. Boxes, of which at discretion	
of Bp. Penick, \$5, \$13.....	30 00
<i>Baltimore</i> —Christ Ch.....	144 20
Ch. of the Messiah, M. Box 14398, at dis-	
cretion of Bp. Penick.....	13 00
Grace, of which for Ladies' Syllagos, Athens,	
\$5; Mrs. Wyman's endowed Sch'p, Miss'y Coll.,	
China, \$100—Int. on same, \$19; Dr. Leed's en-	
dowed Sch'p, Miss'y Coll., China, \$150—Int.	
on same, \$21; Dr. and Mrs. Hill, \$100; Mex-	
ico, \$90.....	715 00
Memorial, for Miss'y Coll., China.....	35 00
St. Barnabas'.....	17 89
St. Paul's, Mrs. Major Twiggs.....	12 50
<i>Baltimore Co.</i> , <i>Sherwood Par.</i> —.....	10 00
<i>Waverly</i> —Miss Rose Baker and S. S. Class, for	
"Bp. Williams" Sch'p in Japan.....	40 00
<i>Towson</i> —Trinity, for Mexico.....	23 71
<i>District of Columbia</i> , <i>Washington</i> —Epiphany,	
of which Permanent Fund, Miss'y Coll., China,	
\$75; M. Box 2146, 50 cts.....	250 50
Rev. Alex. Shiras, D.D.....	10 00
<i>Georgetown</i> —Christ Ch.....	123 30
<i>Frederick Co.</i> —All Saints' S. S., of which 5 ct.	
col., \$37.75; S. S., for support of a child in	
Africa, \$25; for Jaffa, \$25; M. Box 10085, 75	
cts.....	88 50
<i>Harford Co.</i> , <i>Churchville Par.</i>	5 00
<i>Howard Co.</i> , <i>Ellicott City</i> —St. John's.....	40 00
Coll. of St. James' Chapel, Colored Miss'n	
Class, for Africa.....	5 00
	1,722 60

MASSACHUSETTS.

<i>Andover</i> —Christ Ch.....	13 00
<i>Boston</i> —Christ Ch., a lady from Halifax, thro'	
Wo. Aux., for "Lydia Mary Fay Memo." Sch'p,	
Miss'y Coll., China.....	100 00
Emmanuel Ch., thro' Wo. Aux., for Mexico,	
of which S. S. Guild, \$169.40; "A friend," \$2;	
"A small title and thankoff'g from one who	
wishes the cause Godspeed," \$10.....	181 40
Ch. of the Messiah.....	3 64
St. Paul's, "A Lady," for Bp. Penick, per-	
sonal.....	10 00
(<i>Dorchester</i>)—St. Mary's, M. Boxes.....	6 21
Trinity, thro' Wo. Aux., for "Christian	
Renton Loring" Sch'p, Bridgman Memo.	
School, Shanghai, \$12.50; M. Box 17685, \$4;	
for Sch'p, Miss'y Coll., China \$70; at discre-	
tion of Bp. Penick, \$30; for Mexico, \$15.....	4,358 75
<i>Brookline</i> —St. Paul's.....	255 73

<i>Cambridge</i> —Christ Ch., "Mrs. L. L. H.," thro'	
W. Aux., for "Lydia Mary Fay Memo." Sch'p	\$5 00
St. John's Memo. Chapel.....	77 51
St. Peter's.....	16 21
For Mexico.....	5 00
5c. savings from "friends".....	4 00
<i>Clinton</i> —Ch. of Good Shepherd, thro' Wo. Aux.	
for "Lydia Mary Fay Memo." Sch'p, Miss'y	
Coll., China.....	5 75
<i>Dedham</i> —Ch. of Good Shepherd, M. Box 3585.....	10 75
<i>Fall River</i> —Ascension, thro' Wo. Aux., for	
"Lydia Mary Fay Memo." Sch'p, Miss'y Coll.,	
China.....	10 00
<i>Groton</i> —"C.".....	2 00
<i>Holyoke</i> —St. Paul's.....	10 00
<i>Longwood</i> —Ch. of Our Saviour, thro' Wo. Aux.,	
for "Lydia Mary Fay Memo." Sch'p, Miss'y	
Coll., China.....	32 50
<i>Lowell</i> —St. Anne's.....	35 11
<i>Newton Lower Falls</i> —St. Mary's, thro' Wo.	
Aux., for "Lydia Mary Fay Memo." Sch'p,	
Miss'y Coll., China.....	25 00
<i>Northampton</i> —"Two Communicants," thro'	
Wo. Aux., of which for Mexico, \$5.....	10 00
<i>Oakdale</i> —Ch. of the Good Shepherd, thro' Wo.	
Aux., for "Lydia Mary Fay Memo." Sch'p,	
Miss'y Coll., China.....	2 00
<i>Salem</i> —St. Peter's.....	50 63
<i>Taunton</i> —St. John's, thro' Wo. Aux., of which	
for China, \$10; Africa, \$5.....	15 00
<i>Waltham</i> —Christ Ch., of which for Africa,	
\$25.66; China, \$20.....	45 66
<i>Weymouth</i> —Trinity Mission, of which for Mex-	
ico, \$10.....	16 50
	5,307 35

MICHIGAN.

<i>Detroit</i> —St. Paul's.....	80 96
<i>Ypsilanti</i> —St. Luke's, M. Boxes, \$15.47; S. S.,	
\$9.53.....	25 00
	105 96

MINNESOTA.

<i>Lake City</i> —St. Mark's.....	2 50
<i>Litchfield</i> —Trinity.....	2 50
<i>Northfield</i> —J. F. Prior.....	2 00
<i>Red Wing</i> —Christ Ch., of which M. Boxes,	
\$3.04; famine in China, 50 cts.....	28 54
	35 54

MISSOURI.

<i>Lexington</i> —Christ Ch.....	11 80
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NEW HAMPSHIRE.

<i>Claremont</i> —Trinity.....	31 00
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NEW JERSEY.

<i>Beverly</i> —St. Stephen's.....	25 00
<i>Fatview</i> —Trinity, 3 M. Boxes.....	2 95
<i>Morristown</i> —Ch. of the Redeemer, Mrs. M. R.	
Buttolph.....	15 00
<i>New Brunswick</i> —St. John the Evangelist, of	
which 4 M. Boxes, \$9.90.....	46 90
<i>Plainfield</i> —"C. E. W.".....	20 00
<i>Princeton</i> —Trinity.....	67 49
<i>Riverton</i> —Christ Ch.....	10 00
<i>Salem</i> —St. John's S. S.....	34 25
<i>Shrewsbury</i> —Christ Ch.....	4 49
<i>Trenton</i> —Trinity.....	11 03
	237 11

NEW YORK.

<i>Bedford</i> —St. Matthew's, thro' Wo. Aux.....	7 20
<i>Briar Cliff</i> —All Saints'.....	12 28
<i>Clifton</i> —St. John's, Mrs. Daniel Low.....	10 00
<i>Garrison's</i> —St. Philip's—in-the-Highlands.....	15 00
<i>Monroe</i> —Grace, "A member," for Int. dues.	
Rev. Mr. Quinby.....	10 00
<i>New Brighton</i> —Christ Ch.....	107 65
<i>New Dorp</i> —Mission S. S., thro' Wo. Aux., for	
Miss Nelson's support.....	5 00
<i>New York</i> —Annunciation, thro' Wo. Aux.....	6 00
Ascension, part col.....	1,645 00
Calvary Free Chapel, thro' Wo. Aux., for	
China.....	53 15
Beloved Disciple, M. Box 16569.....	2 50
Grace, Wo. For. Miss'y Asso., for Mrs. Fair's	
support \$25; Miss Nelson's support, \$25;	
Miss Eddy's support, \$50; Haiti Sch'p, \$115.....	215 00

Holy Communion, of which "C. W. O."	
for Bp. Schewskeresch's work, \$10; gen'l.	\$20 \$330 00
Holy Trinity, for "Dudley Tyng" Sch'p,	
Baird Hall, Shanghai	40 00
St. Thomas', of which for Dr. and Mrs.	
Hill, \$113; Wo.'s Miss'y Soc'y, for "Fay"	
Sch'p, Boone Memo School, \$40; Bp. Pen-	
ick's work, \$20	507 91
Transfiguration	113 05
Trinity—A few members, thro' Wo. Aux.,	
for "Bp. Hobart" Sch'p, Baird Hall	40 00
Trinity Chp'l, Wo.'s For. Miss'y Asso., of	
which for Ins. duns, Rev. Mr. Boone, \$50;	
"A lady," thro' Wo. Aux., for "C. Jay"	
Sch'p, College, \$100	150 00
Eighth Ward Mission, thro' Wo. Aux., for	
"C. Jay" Sch'p, Coll.	5 43
Chapel of Shepherd's Flock, for Bp. Pen-	
ick's work	10 00
(Harlem)—Holy Trinity, for Africa, of which	
from Wo. Miss'y Soc'y, \$25	72 02
Incarnation, for Mexico, \$1; thro' Wo. Aux.,	
of which for "Arthur Brooks" Sch'p in	
Emma Jones School, \$41	42 00
(Harlem)—St. Andrew's, M. Box 16934, thro'	
Wo. Aux.	3 35
St. Clement's	70 45
St. Luke's	130 23
(Manhattanville)—St. Mary's	10 00
Mrs. "N. E. B.," thro' Wo. Com. on Work	
for For. Missions, of which for "Edmund	
Lincoln B." Sch'p, Bridgman Memo School,	
\$50; "Cornelia Prime B." Sch'p, Girls'	
School, Cape Palmas, \$40	90 00
Thro' Rev. Dr. Dyer, for Mexico, "S. S. F.,"	
\$10; "J. R. C.," \$20; for Cape Mount, "S. S.	
F.," \$10; "J. R. C.," \$20	60 00
Mr. John T. Parish	100 00
"T. J. H."	50 00
Miss Jay, thro' Wo.'s Aux., for "C. Jay"	
Sch'p, Miss'y Coll, China	1 00
Miss E. C. Jay, thro' Wo's Aux., for new	
wards of Wuchang Hospital	1 00
Mrs. J. P. Morgan, thro' Wo's Aux., for	
Miss Nelson's support	10 00
Mrs. M. M. Quackenbush	10 00
Mrs. J. A. Scrymser, thro' Wo's Aux., for	
new wards, Wuchang Hospital	10 00
Mrs. C. L. Spencer	1,000 00
Miss C. L. Wolfe, of which for work of	
Rev. Mr. Kenney's Mission in Cuba	500 00
Thro' Miss M. E. Leavitt, of which for sup-	
port of Mr. H. A. Hall, Jr., Africa, \$79; for	
outfit, etc., \$8	87 00
"W. H. A."	5 00
"A friend," thro' Wo. Aux., for Miss Nelson's	
support	20 00
"A friend," for Africa	20 00
"B," thro' Wo's Com. on work for For.	
Missions, last pay't on "Susan M. Scheres-	
chewsky" Sch'p, Miss'y Coll, China	500 00
Mrs. Astor, thro' Wo. Aux., for Miss Nelson's	
support	20 00
Miss Juliet Delafield, thro' Wo. Aux., for	
new wards, Wuchang Hospital	5 00
Red Hook—Christ Ch.	10 87
Rhinecliff—Ascension, M. Boxes	14 25
Rhinecliff—Ascension, M. Boxes	10 00
Richmond—St. Andrew's, for Mexico	
Rye—Christ Ch. thro' Wo. Miss'y Asso., Miss	
Sarah Jay for "C. Jay" Sch'p, Miss'y Coll,	
China	11 50
Saugerties—Trinity, for Athens	25 00
Tarrytown—Mrs. E. L. Arcularius, for Dr.	
Riley's work	10 00
Miscellaneous—Thro' Rev. W. J. Boone, at his	
discretion	75 00
	6,258 84

NORTH CAROLINA.

Henderson Co.—Calvary	2 00
Leakeville—Epiphany, 4 M. Boxes, thro' Wo's	
Aux.	1 27
Lincolnton—St. Luke's, of which, M. Box, 6sets,	2 68
	5 95

NORTHERN NEW JERSEY.

Hackensack—Christ Ch., M. Box 17490	4 00
Orange—Grace, S. S. Working Asso., for	

"Richard B. Duane" Sch'p in Divinity	
School, Shanghai	\$20 00
	24 00

OHIO.

Cleveland—St. Paul's, thro' Wo. Aux., for F.	
M. F.	8 50
Trinity, of which M. Boxes, \$19.36	232 28
Fremont—St. Paul's, for Mexico	4 06
Gambier—Ch. of the Holy Spirit, of which for	
salary of Rev. Yung Kiung Yen, \$138; at dis-	
cretion of Bp. Penick, \$1; Mexico, \$5	154 00
Sandusky—Calvary	2 70
Grace	123 59
St. John's Chapel	1 33
Tiffin—Trinity, for Bp. Penick's work	5 10
Wakeman—"Mrs. J. A. B.," of which for Mex-	
ico, \$5	10 00
Miscellaneous—Mr. G. B. Johnson, for Mexico	10 00
	551 61

PENNSYLVANIA.

Cheltenham—St. Paul's S. S., for Jaffa	28 72
Downington—St. James', for Sch'p in Boone	
Memo. School, Wuchang	13 08
Doylestown—St. Paul's, of which from "B.,"	
\$5; for Miss'y Coll, China, \$5	14 19
Philadelphia—* Holy Trinity, of which Bridg-	
man Memo. School, Wuchang, \$35	2,500 00
Holy Trinity Memo. Chapel S.S., for Mexico	50 00
Emmanuel Ch., "W. B. Jr.," for Africa	50
Epiphany, "A member"	5 00
Ch. of the Mediator	75 00
(Kensington)—St. Barnabas	5 10
St. Luke's, M. Boxes of Wo. Bible Class,	
for Africa, \$5; S. S., for "Katie Widdis"	
Sch'p, Cape Palmas Orphan Asylum, \$37.50	42 50
St. Mark's, for Mexico	5 00
(West)—St. Mary's, for China	2 50
St. Matthias	91 82
(Northern Liberties)—St. John's S. S.	5 00
(Moyamensing)—All Saints' S. S., for "Benj.	
A. Latimer" Sch'p, Boone Memo. School,	
Wuchang	50 00
Rev. Dr. Goodwin, of which for Mexico,	
\$20.50; China, \$25.45	45 95
Rev. H. J. Rowland, for China, Africa, and	
Japan	50 00
(Germanstown)—"E. H. B.," of which for	
China, \$50; Mexico, \$50	150 00
M. Box 5537	1 03
Episcopal Hospital, from "Vaughan"	
Bible Class	5 00
"Cash,"	3 45
A Charity Box	2 00
Upper Providence—St. Paul's Memo., of which	
from S. S. Miss'y Soc'y, for Japan, \$4.84	12 04
	3,407 88

PITTSBURGH.

Kittanning—St. Paul's, of which S. S., \$18.45;	
from "X.," \$20	45 19

RHODE ISLAND.

Pawtucket—St. Paul's	11 01
Providence—All Saints' Memo., Int., one-half	
Sch'p, Miss'y Coll, China	35 00
St. Stephen's	62 00
Ch. of the Redeemer, for Jaffa, S. S., \$20;	
Rev. C. H. Wheeler, \$5; Miss E. Waterman	
and others, \$25; in memoriam of Miss P.	
Lippett, \$25	75 00
Warren—St. Mark's	26 50
Westerly—Christ Ch.	59 76
	269 27

SOUTH CAROLINA.

Anderson—Grace	2 00
Camden—Grace	10 55
Cheraw—St. David's, "S.,"	1 00

* The total amount of the contributions from the Ch. of the Holy Trinity, Philadelphia, was \$3,000. The remaining sum of \$250 was given for a specific purpose, and will be acknowledged hereafter with other contributions for the same purpose.—[Ed.]

<i>Staatsburg</i> —Claremont Ch.....	\$5 00	<i>Iona</i> —St. John's.....	\$2 00
<i>Union</i> —Nativity.....	4 50	<i>Luddington</i> —Grace.....	1 48
	23 05		7 38
SOUTHERN OHIO.		WESTERN NEW YORK.	
<i>Willicothe</i> —St. Paul's, thro' Wo. Aux.....	2 50	<i>Buffalo</i> —Rev. Wm. Baker, of which for Africa, \$5; China, \$5.....	10 00
<i>Cincinnati</i> —		WEST VIRGINIA.	
(<i>Walnut Hills</i>)—Advent.....	34 23	<i>Jefferson Co.</i> —Grace, for Mexico.....	2 23
(<i>Riverside</i>)—Atonement.....	4 30	St. Bartholomew's, for Mexico.....	2 11
(<i>Clifton</i>)—Calvary.....	172 33	<i>Charlestown</i> —Zion, gen'l, \$1; 3 M. Boxes, \$9.82; for "H. M. Parker" Sch'p, Boone Memo. School, Wuchang, \$8.75; Ladies' League, for Mexico, \$10; S. S., \$32.70; including \$25 for Jaffa, and \$5 for Orphanage in Mexico in Memo. "E. W. T.".....	62 57
(<i>College Hill</i>)—Grace, S. S., for Africa.....	10 00	<i>Monongahia Co., Morgantown</i> —Miss "F. L. T., for China, \$5; "M. L. H.," \$3.....	8 00
(<i>Fern Bank</i>)—Resurrection.....	4 10		74 61
St. Paul's, of which at discretion of Bp.		WISCONSIN.	
Penick, \$5.....	51 26	<i>Alderly</i> —M. Box 16045.....	30
<i>Columbus</i> —Trinity, thro. Wo. Aux., for Bp.		<i>Baraboo</i> —Trinity.....	2 65
Penick's work.....	32 48		2 95
<i>Delaware</i> —St. Peter's S. S., for Mexico.....	13 70	NIOBRARA MISSION.	
<i>Glendale</i> —Christ Ch.....	8 46	<i>Choteau Creek</i> —.....	1 60
<i>Granville</i> —Mrs. J. L. Bryan.....	1 45	<i>Rosebud Agency</i> —Mission.....	25
<i>Worthington</i> —St. John's, of which for Africa, \$1.....	9 80	<i>White Swan</i> —.....	1 27
	344 61	<i>Yankton Agency</i> —Holy Fellowship.....	4 59
SPRINGFIELD.			7 71
<i>Springfield</i> —St. Paul's.....	21 43	OREGON AND WASHINGTON MISSION.	
TEXAS.		<i>Vancouver</i> —M. Box 8123.....	10 45
<i>Galveston</i> —Trinity.....	5 00	FOREIGN CHURCHES.	
VERMONT.		<i>Canada, Ontario</i> —St. Catharine's "J. B. M.," at discretion of Bp. Schereschewsky.....	5 00
<i>Bethel</i> —Christ Ch., of which for Jaffa, \$5.....	10 00	LEGACIES.	
<i>Factory Point</i> —Zion S. S.....	2 72	<i>Conn., Hartford</i> —Estate of Chester Adams.....	2,085 50
<i>Northfield</i> —St. Mary's.....	1 50	<i>N. Y., New York</i> —Estate of Mrs. P. Bedell, for Greece.....	120 00
<i>Rutland</i> —Trinity.....	22 05	<i>Md., Baltimore</i> —Estate of Mrs. M. S. Minor, for education of L. B. Minor, Africa.....	6 00
<i>White River Junction</i> —M. Box 15205, \$5; "Nom- inally" \$2.....	7 00		2,211 50
	43 27	MISCELLANEOUS.	
VIRGINIA.		<i>Mexican League</i> , of which for repairs on Ch. of San Francisco, \$50; for personal benefit of Miss Grut, \$88.25; for Orphan Girl, \$15; for Marcello Barsenas, an orphan in the Orphan Asylum, \$15.....	2,575 64
<i>Albemarle Co., Cobham</i> —"Mrs. L. G. P.," \$2; M. Box 5589, at discretion of Bp. Penick, \$1.75.	3 75	U. S. Coupons.....	19 00
<i>Alexandria Co.</i> —Grace for support of Mr. Parker, \$25; Wo. Miss'y Soc'y, for Grace Ch. Sch'p, Baird Hall, Shanghai, \$30.....	55 00	Dividends of United N. J. Railways & Canal Co.'s Stock.....	32 50
Miss Sallie Green, for Jaffa, \$1; "Anony- mous," \$1.05.....	2 05	House Rents.....	40 61
<i>Augusta Co., Staunton</i> —Trinity, of which for Mexico, \$25.....	75 00	A. & W. Note (Int.).....	120 00
<i>Bedford Co., Boonesboro</i> —"E. C. Y.,".....	5 00	W. H. Gratiwick & Co.'s Note (Int.).....	93 75
<i>Botetourt Co.</i> —Botetourt Par., St. Mark's.....	2 97	From sundry persons, thro' A. C. M. Soc'y.....	51 66
<i>Woodville</i> —Trinity.....	3 05	M. Box 2448.....	3 00
<i>Culpeper Co.</i> —St. Stephen's, M. Boxes for China Divisions.....	5 18	"A Friend".....	80
<i>Fairfax Co.</i> —Truro Par., Piedmont Convoca- tion for support of Mr. Parker.....	2 00	"Anon.".....	17 00
Theo. Sem. of Va., Soc'y of Inquiry for For- eign and Domestic Missions, for Sch'p Hoff- man Institute, \$37.50; Sch'p Divinity School, Shanghai, \$37.50.....	10 00	"Epiphany, in memory of the great faith of the Magi in Christ the King," special for Mexico, 47 per cent. of amount received for General Missions.....	99 00
Theo. Sem. S. S., for Jaffa.....	75 00		394 76
<i>Hamover Co., Ashland</i> —M. Box 8772, \$4.14; Rev. James Grammar, \$5.....	25 00		3,446 72
<i>Fluvanna Co.</i> —Rivanna Par., St. John's, for Africa, \$4; China, \$1.50; Japan, \$1.50; Mex- ico, \$3; India, \$3.....	9 14	Receipts for the month.....	
<i>Henrico Co., Richmond</i> —Grace for Bp. Penick's work.....	13 00	Amount previously acknowledged.....	
St. Andrew's, for Mexico.....	34 35		22,001 12
<i>Louisa Co.</i> —Green Spring Par., St. John's, at discretion of Bp. Penick.....	10 00	Total receipts since September 1st, 1878....	
<i>Montgomery Co., Blacksburg</i> —"Mrs. W. R. B.".....	7 25		\$49,803 15
<i>Norfolk Co.</i> —Christ Ch., of which from sale of flowers, thro' Wo. Aux., for Miss Nelson's support, \$5.....	1 00	ANALYSIS OF RECEIPTS.	
St. Luke's, of which S. S., for China, \$23.21; thro' Wo. Aux., M. Box, \$6.50.....	17 50	For Specials.....	\$5,896 87
<i>Rockbridge Co., Lexington</i> —Grace Memo., of which Col'd S. S., for Africa, \$3.50.....	39 96	Work of the Com. for Foreign Missions (of which from Legacies, \$7,603.50).....	43,906 28
<i>Rockingham Co., Harrisonburgh</i> —Miss Annie Strayer.....	23 50	Total.....	\$49,803 15
	2 50		
WESTERN MICHIGAN.			
<i>Hastings</i> —6 M. Boxes.....	422 20		
	3 09		

ACKNOWLEDGMENTS

OF THE MEXICAN LEAGUE.*

The Treasurer of the LEAGUE IN AID OF THE "MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from January 1st, to February 1st, 1879 :

ALBANY.			
<i>Albany</i> —St. Paul's.....	\$20 00	<i>Grace Chapel</i> S. S. Class.....	\$2 75
St. Peter's, Mrs. J. W. Tillinghast.....	12 59	St. George's, Mrs. W. W. Williams.....	5 00
	32 59	Holy Communion, Mrs. Aldrich, for Miss	
CENTRAL NEW YORK.		Grut, \$12; thro' Mrs. Isaac Abbott, of which	
<i>Syracuse</i> —Thro' G. J. Gardner, Treasurer, from		for "general work," Epiphany col., \$400;	
Branch Wom. Aux., of which from Christ		from Mrs. Brown, \$2; for Miss Grut, from	
Ch., Binghamton, \$13; from Christ Ch., Sher-		Mrs. Minturn, \$10; from Mrs. Ogden, \$12;	
burne, \$10.50; from St. James', Clinton, \$6..	29 50	from Mrs. Metcalf, \$12; from Mrs. Van Post,	
		\$12; from Mr. Wall, \$12; from Mrs. Peacock,	
CONNECTICUT.		25c.....	472 25
<i>Brooklyn</i> —Trinity S. S.....	11 24	St. Mark's, Miss Anna Hadden.....	100 00
<i>New Milford</i> —Mrs. Geo. Wright.....	10 00	Mrs. Aborn, annual sub.....	2 00
<i>Roxbury Station</i> —S. S. Class of Miss M. H.		Mrs. C. A. Astor, annual sub.....	10 00
Wells.....	7 00	Miss E. Benedict, annual sub.....	2 00
<i>Stratford</i> —Mrs. Austin.....	5 00	<i>Rondout</i> —Washington Laycock.....	1 00
	33 24	<i>Staten Island, Clifton</i> —St. John's.....	42 14
		<i>Wappinger's Falls</i> —Zion, Miss Roy's S.S. Class	12 82
KENTUCKY.			\$2,055 51
<i>Louisville</i> —Branch League, thro' Miss Ander-		NORTHERN NEW JERSEY.	
son, Treasurer.....	45 40	<i>Morristown</i> —Mrs. H. B. Merrill.....	20 00
LONG ISLAND.		OHIO.	
<i>Brooklyn</i> —Grace, from Mrs. Anson Blake, \$15;		<i>Cleveland</i> —Van Wirt Mission.....	1 00
A. Blake, Jr., \$15.....	30 00	<i>Middletown</i> —Ascension, "A Parishioner"....	1 00
MASSACHUSETTS.			2 00
<i>Cambridge</i> —St. John's Memo. Chapel.....	53 75	PENNSYLVANIA.	
<i>Dedham</i> —Ch. of Good Shepherd.....	1 00	<i>Concordville</i> —St. John's.....	5 00
<i>Longwood</i> —Master Philip S. Barker, for "Mar-		<i>Philadelphia</i> —Redemption, Lex. Bible Class...	5 00
celo Barsenas," additional.....	15 00	<i>Crescentville</i> —Trinity Chapel.....	5 00
	69 75	"Ruth".....	10 00
MICHIGAN.			25 00
<i>Detroit</i> —Anonymus.....	5 00	SOUTHERN OHIO.	
NEW JERSEY.		<i>Cincinnati</i> —Branch League, Rev. I. Newton	
<i>Rahway</i> —St. Paul's S. S.....	18 78	Stanger, for repairs of St. Francis' Ch.....	50 00
NEW YORK.		WESTERN NEW YORK.	
<i>Mamaroneck</i> —St. Thomas', Wo. Mis'y Asso....	35 55	<i>Canandaigua</i> —Miss Elizabeth Burling.....	10 00
<i>New York</i> —Ascension, Mr. John B. Ireland,		WISCONSIN.	
annual sub.....	10 00	<i>Mannsville</i> —"X. Y. Z.".....	10 00
Calvary, of which from col., \$140; from		CANADA.	
Mrs. Percy R. Pyne, \$100; from Mr. Valentine		<i>Huron, London</i> —"H. S. C.," by Miss Wright..	10 60
Hall, \$50; from Mr. Eugene Schiefflin, \$50			\$2,447 37
from "donation," \$20 for subscription books,	360 00	Amount previously acknowledged.....	12,993 30
Grace, Miss Wolfe.....	1,000 00		
		Total, since March 28th, 1878 ...\$15,440 67	

* Distinct from the foregoing: all sums received by the Foreign Committee from the "League" are included in the monthly total of that Committee.

FOREIGN STATIONS.

GREECE.

Miss Marion Muir, with twelve assistant teachers
(Greek)..... Athens.

AFRICA.

The Rt. Rev. C. CLIFTON PENICK, D.D., Missionary
Bishop, Cape Mount.
Cape Palmas District.
The Rev. S. D. Ferguson (Liberian)..... Cape Palmas.
The Rev. R. H. Gibson (Liberian), suspended.....
The Rev. M. P. Valentine Keda (Native)..... Cavalla.
The Rev. Wm. Allan Fair.....
The Rev. O. E. Shannon (Native)..... Hoffman Station.
H. W. Dennis, M.D. (Native), Miss's Physician,
Hoffman Station.
Mrs. Fair.....
Mrs. S. J. Simpson (Liberian), Teacher..... Cape Palmas.
Mrs. Ann Toomey.....
E. W. Appleton (Native) Teacher..... Fishtown.
Alonzo Potter..... Hoffman Station.
John Farr..... Half-Gravoy.
B. B. Wisner..... Cavalla.
Richard Killen..... Rockpaka.
A. H. Vinton..... Gideyatabo.
T. C. Brownell..... Cavalla.
Harry C. Merriam.....

Sineo and Bassa District.

The Rev. L. L. Montgomery (Liberian)..... Bassa.
The Rev. J. G. Monger, "..... Sineo.

Monrovia and Cape Mount District.

The Rev. Edward Hunte (Liberian)..... Quay's Town.
The Rev. Curtis Grubb, Jr..... Cape Mount.
Mr. H. A. Hall, Jr.....
Mrs. Grubb.....
Also three Student Teachers.

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D.,
Missionary Bishop, Shanghai.
The Rev. Robert Nelson, D.D..... Shanghai.
The Rev. Elliot H. Thomson.....
The Rev. W. J. Boone..... Wuchang.
The Rev. S. R. J. Hoyt..... Shanghai.
The Rev. Kong Chai Wong..... Hankow.
The Rev. Yung Kiung Yen, M.A..... Shanghai.
The Rev. Hoong Neok Woo.....
The Rev. Wm. S. Sayres.....
The Rev. Daniel M. Bates, Jr..... Wuchang.
A. C. Bunn, M.D., Missionary Physician..... Shanghai.
Mr. Soong-Lien Dzang.....
Mrs. Schereschewsky.....
Mrs. Nelson.....
Mrs. Thomson.....
Mrs. Boone.....
Mrs. Sayres..... Shanghai.

CHINA—(Continued.)

Mrs. Bates..... Shanghai.
Miss Mary C. Nelson.....
Also forty-seven Catechists and Teachers.

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.
The Rev. A. R. Morris..... Osaka.
The Rev. J. Hamilton Quinby..... Tokio.
The Rev. William B. Cooper.....
The Rev. Clement T. Blanchet..... Tokio.
The Rev. Theodosius S. Tyng..... Tokio.
The Rev. Isaac K. Yokoyama..... Osaka.
Henry Laning, M.D., Missionary Physician.....
Mrs. Cooper..... Tokio.
Mrs. Blanchet.....
Mrs. Tyng..... Osaka.
Miss Ellen G. Eddy..... Tokio.
Miss Florence R. Pittman.....
Mr. Hirome Fukai, Catechist.....
Mr. Masa Kaza Tai, ".....
Mr. Torajiro Nakashima, "..... Osaka.
Mr. Yoshikawa, ".....
Mr. Moutske Nuki, Teacher..... Tokio.
Mrs. Kiku Ando, Bible Reader.....
Mr. Sakamoto, Teacher..... Osaka.

HAITI.

The following Clergy of the Church in Haiti are sustain-
ed by the Board of Managers:
The Rt. Rev. J. THEODORE HOLLY, D.D.... Port-au-Prince
The Rev. St. Denis Baudry..... Buteau.
The Rev. Julien Alexandre..... Jeremie.
The Rev. Pierre E. Jones..... Cayes.
The Rev. Charles E. Benedict..... Anse a Veau.
The Rev. John Elisee Salomon..... Gonaives.
The Rev. Pierre Louis Benjamin..... Torbeck.
The Rev. Louis Duplessis Ledan..... Port-au-Prince.
The Rev. Alexander Batistie.....
There are besides, one Presbyter, three Deacons, nine Lay
Readers, and ten Teachers.

MEXICO.

The Rev. HENRY CHAUNCEY RILEY, D.D., Bishop Elect,
Mexico.
The Rev. PRUDENCIO G. HERNANDEZ, Bishop Elect.....
The Rev. I. Maruri..... Puebla.
The Rev. J. L. Perez..... Mexico.
The Rev. T. Valdespino.....
Prof. B. Rhodakanaty..... Orphan Asylum.
Mrs. Herman Hooper.....
Miss Anna Grut.....
There are besides, eleven Candidates for Holy Orders and
eighty-one other Lay Readers. (The Lay Readers, other
than the Candidates, render voluntary service.) There
are also two Assistant Teachers in the Orphan Asylum.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA
KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secre-
tary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof, 5 cts.
Newspapers, each 2 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each
half ounce or fraction thereof, 5 cts.
Newspapers, each 2 cts.
Book Packets, each two ounces or fraction thereof, 2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each
half ounce or fraction thereof, 5 cts.
Newspapers, each 2 cts.
Book Packets, each two ounces or fraction thereof, 2 cts.
HAITI.—Steamers (Weekly), Postage 5 cents. Newspapers and Books free through the Mission Rooms.
MEXICO.—(By steamers about twice a month.) Letters, 10 cts.
Papers, 1 cent for each two ounces, or fraction thereof, and in addition 1 cent for each paper,
LIBERIA.—Via Southampton (thence weekly), Letters, each half ounce or fraction thereof, 15 cts.
Newspapers, each 4 cts.
Letters, by Sailing Vessels (occasionally), 5 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as steamers touch only at certain points on the
coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the
Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued, free of cost, to destination, singly (by
mail), or in larger quantities, as required, packed in Cartons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing
number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee,
Protestant Episcopal Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends a Christmas offering, and

An Easter Card will go to each one who sends an Easter offering.

WOMAN'S WORK.

Communications relating to this Department should be addressed,
MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

LETTERS FROM THE INDIAN COUNTRY.

AFTER the lapse of several months, during which the pages of our Woman's Department have been devoted to other matters, we are glad to make room for some letters which have been received from different parts of our Indian Mission field.

THE ROSEBUD AGENCY.

In a letter to Bishop Hare, dated August 15th, comes this appeal for help in behalf of the Spotted Tail Indians, lately removed from their old reservation to the Rosebud Agency:

"I am impatient lest you forget this Mission among the six thousand people of Upper Brulé, where you have had large Confirmation classes, amidst the urgent calls from all sides of your Jurisdiction. We do need a church so much wherein to worship and glorify God's Holy Name, and it will soon be too cold to live in a tent with the thermometer forty degrees below zero. Will it not be dreadful to give up our work here now? For though the laymen have been having Services as they travel along the roadside, some of the weak members need a great deal of care, beset as they are by temptation.

"I am sure if the good people of the East could know this people, with their earnest desire for more knowledge of the truth, they could not help opening their hearts by liberal offerings and prayers to the true Source of all benefits for them. One of the best women I ever saw, though an Indian who had never heard the precious Gospel three years ago, but who plainly shows her likeness to CHRIST, told me that she felt as though she were in Heaven when listening to the choir-boys and congregation sing at Convocation, whence she and the whole delegation returned with strong hearts, telling their friends that they never imagined there could be anything so grand. If the Services in the poor little crowded chapel (or cathedral) so pleased them, they doubtless would be overcome could they go to many of our Eastern churches.

"I hardly ever go out visiting (which I do two or three times a day) without finding a tent crowded with young men studying the

Scriptures or singing hymns. They have formed themselves into a kind of Brotherhood to sing the beautiful Dakota hymns to the sick; and I am sure you would have been touched with the diligence with which the old women applied themselves to try to learn to read their Bibles, when the thermometer was over 100° in the shade. They would go from house to house and beg the school-girls to read to them, and have often waded in water over a foot deep to attend the Church Services. Ought they not to have the privilege?"

These Indians having reached their new home, we hear from them again in a letter dated December 11th, from which we learn that the appeal made in the former letter has already met with a response:

"The Christmas-box has not reached us yet, but the Bishop said that he would try to have it sent across the prairie before the festival, which we cannot have until the church is finished. We expect it will be completed in about six weeks. The Government is building a nice school-house too, so we shall doubtless be very busy soon.

"Quite a number of my old school-boys (Indians) have put on civilized clothes during the last week, and come to show me how nice they look, with a great deal of pride. Miss L. and myself are living now in a warm log-house, twenty-four feet by twelve, which is divided into three small rooms. These are generally well filled by Indian visitors, who appreciate their warmth and comfort.

"St. Andrew's Day was stormy, so that many of our people were kept at home, but it was pleasant to see them bring their offerings for Missions when the storm ceased. An Indian man, who was very attentive during the Service, remained after church to ask all about it, and said he was poor and sick and had only fifty cents, but he wanted to give that."

Again, on January 7th, we hear, by a letter addressed to the Corresponding Secretary of the Indians' Hope:

"We could hardly realize that the happy Christmas festival had come, as the church

has just begun to be built. We trimmed the small, crowded room where Services are held as best we could, with a little pine and cedar, making a pretty altar-cloth of white linen, decorated with ferns, bright leaves, etc., which Miss L. had pressed during her visit in Minnesota. The Services of the day were very delightful, though so crowded. Not a Christmas gift for any one got here in time, as the mail is so irregular.

"The school-house is complete, and we began school yesterday with sixty-one scholars; to-day there are seventy names on the list. Miss L. has charge of the school, and teaches five hours a day; I teach the small children three hours in the morning. They are very interesting. I wish you could hear them recite. Our school-rooms are very nice and warm for this country, where the thermometer was over forty degrees below zero last week. I visit and take care of the sick in the afternoons. It stormed so to-day I thought I would write letters, but a dozen Indian visitors prevented me. I do not wonder at their wanting to come to the Mission-house so much, as their cold tipis are desolate, and often so smoky I cannot read in them. They are generally filthy too.

"The men are beginning to work some; yesterday I found one cleaning the snow from around his tipi. They are proud of freighting, and haul large loads of wood with their teams. One supplies the school with wood. He made a mistake in the day, and took a load on Sunday. Our Missionary spoke to him about it, and he good naturedly was taking it away Monday, when Mr. B. told him to leave it and to be careful in the future."

CHRISTMAS AT YANKTON AGENCY.

YANKTON, INDIAN AGENCY, D. T.,
January 17th, 1879.

DEAR MISS EMBERY: I must try to give you some idea of the way in which the Festival of our LORD's Nativity was observed at St. Paul's School; and, as the prominent thought on that great day is of the unspeakable precious Gift of God to the world at that time, so our first consideration in preparing to commemorate it must be of presents for those upon whom we seek to impress its reality.

I must speak first, then, of what was provided for us in that line. As in former years, kind friends in the Church elsewhere had taken thought for us long before the sober

Advent season had begun to be cheered by the approaching glory of merry Christmas-tide, and had made up, from their greater abundance, boxes of articles useful, instructive, and amusing, that they might make their long journey and reach here in season to represent those who gave them on Christmas Day as fellow participants with us in its great joy. I add with much real pain that in one or two instances their kind intentions were thwarted, one box having been held in Yankton until after Christmas, and another, in all probability, being *still* stored away there. It seems best to state the facts, though unpleasant, yet we hope this disappointment will not discourage any from making new efforts; for those tardy boxes will still be of great use, and their failure to arrive, though it marred, did not affect so seriously as to spoil our festivities. A supply of gifts quite sufficient was made up from the box which came, the Niobrara storeroom, and a few purchases, to make the occasion for every boy one of thankfulness and rejoicing.

An interesting feature in the preparations was the procuring a suitable tree. The only evergreen here is the common red cedar, and that has become very scarce. Across the river though, four or five miles away, it still grows in the ravines, and from that distance a party of the boys, having selected a good sized tree (about twelve feet high) and small branches for trimming, packed them home, in the bitter cold, *on their shoulders!* Old Winter, smiling pleasantly as he crept upon us through Advent, had put on a serious face ere Christmas dawned, which afterwards chilled the air in this neighborhood to the extreme of forty degrees below zero! However, it was not quite half that when the boys got their tree, which, after we had used it, did similar duty at the Cathedral Church here and at the Choteau Creek Mission, fifteen miles below.

Christmas Eve was selected as the best time, and all whites of the agency were invited to be with us, and, by their hearty and unanimous participation in our unpretentious celebration, they added greatly to the life and pleasure of the evening. The Bishop also was present to so complete the picture as that it may be said the whole Church militant was represented in miniature.

Before and after the distribution of presents was sung a hymn in Dakota by the whole company: "Carol, Carol, Christians."

and "Adeste fideles." The tree was decked, as Christmas trees have the special right to be, with everything bright and cheerful that could be made available, and the gifts, chiefly articles of wearing apparel, so arranged that each boy was called up several times to receive something. Occasionally, to give variety, the name of some one not of the school was called, and in this way the Dean of the Cathedral became possessed of a Chinese baby wonderfully perfect in its dress and every particular, and a teacher of one of the day-schools, of a sponge monkey sawing a paper fiddle, which made us think of what some people believe they were "developed" from.

I must not go into particulars, however; only one feature of importance was added to our observance of the feast this year, and that was the old custom of hanging the stocking for Santa Claus to fill. It was entirely new to the boys, and the proposition that each boy hang up his stocking in the lavatory before going to bed was at first received as a great joke, and excited much laughter; but I think none found the joke (or his stocking) so empty, when he awoke on Christmas morn, that he will be unwilling to be footed again in the same way!

CHRISTMAS AT ONEIDA—INDIAN MISSION,
HOBART CHURCH.

ONEIDA, WIS., January 3d, 1879.

DEAR MADAM: I am very much delighted to be able at last to write a short letter to you in the way of thanks for the good Christmas boxes you and your fellow-laborers have sent to us. I assure you that these boxes from distant friends aid us in our work amazingly. The Indian people are, many of them, quite poor, and find it difficult to clothe their children comfortably. So, unless kind friends send Christmas presents to their children, they cannot have any. It is our wish to provide, by means of the Christian liberality of the friends of the Mission, not only presents of toys, books, etc., but also clothing, in part, for the children. The Indians need encouragement to help themselves. If we clothe the children in part, their parents will be encouraged to make up the rest cheerfully. We do not wish to *carry* them, but only to give them a helping hand to aid them in walking towards a higher life.

This year the presents were in abundance in all respects except that of clothing. We

made out very well for the girls in that way, but the boys had nothing in that line except a few hats, caps, and comforters or tippets. However, the skates and other nice presents made up in some degree for the disappointment; and we still look for something to arrive for them. Both boys and girls were happy and thankful, as was plainly to be understood from their looks and actions, when they received the gifts that did come for them.

The day was fixed for Holy Innocents', in hope that all the presents intended for them by their generous white friends might get here, but the heavy storms of December, and other causes, prevented. In the first place, on that day Morning Prayer, as ordered in the Common Prayer Book, was offered in English, and the responses and chanting were as clear and strong as ever I heard them in a white congregation. Next there came a nice luncheon of biseuit and cheese, apples, sweet cake, nuts, raisins, and candy. The nice candy was sent in the boxes, the other things were provided by the kindness of friends.

Next the children and visitors were invited to walk around the long table, on which were displayed the beautiful and varied presents sent by their distant and unknown friends and well-wishers. During this scene the stoicism of those Indians was not there at all, but, on the contrary, widest expression of every feature told the pleasure felt in language every one could understand. Next, each child was ordered to come up in the order of its standing on the school record in respect of behavior and attendance, and take his or her choice of all those treasures. Thus the day was spent in the delightful task of helping you and other dear friends do good to these dear children, who cannot now certainly be called any longer friendless.

The school is a very important part of our Mission work. Through it we reach nearly every family in the settlement. But we need help to maintain it, and look with confidence to our friends to give us a helping hand to this end. I hope also that our friends will not forget that we are trying to build a church, and need help in that matter likewise.

A LETTER FROM CROW CREEK.

CROW CREEK, Dakota, Nov. 16th, 1878.

MY DEAR MISS EMERY: . . . We still number twenty-four, and as usual we are managing the household without a servant. The girls have each just finished a

blue and black linsey dress for school wear, and have cut another of similar material for best, or Sunday, as we say. They look very pretty, with plain skirts with a bias piece on the bottom of skirt, and a half fitting sacque with gilt buttons. On their other dresses I have allowed them the fashionable folly of a short kilted walking skirt, as they can make them themselves; and they so much admire them, and they really are so pretty, that I gave a ready consent.

My housekeeper to-day is fourteen years old, Annie, assisted by Bessie and Jessie, of eight years. There has been some sharp criticism on each other's work, but everything in the main has been well done. The older girls were in the laundry, and as the washing was unusually large I had placed the extra one there who would have been housekeeper to-day.

Little Sarah, who is nine years old, asked the *privilege* of ironing the handkerchiefs as soon as they were dry enough. I wish that you could see the little piles as they lie so neatly folded ready to lay away for next week's use. She also sews very nicely, and is really the most reliable and womanly little one in the house. They each appeal to my affection in their own peculiar way, and I am really much attached to all of them.

Our new house is being built, and I then hope to be able to enlarge the school. The building is a few rods from the Agency, towards the river, and west of the old one. It stands higher, and commands a pretty view of the river and opposite bluffs. A little creek makes a half-circle of our backyard, and the gentle slope of the hills forms a picture towards the north. We are expecting to occupy it about Christmas. The children are very much interested in it; and the night it was announced that the house was to be really built, they were quite beside themselves with joy.

A WORD FROM FLANDREAU.

NONE who have heard of the earnest devotion of the Flandreau Indians—their patient waiting for a Missionary, their regular Services observed among themselves, their eager longing for a church, and their efforts to collect the material for its building—can fail of being interested in the following account of them written by their Missionary, so long looked for, come at last:

"I will tell you something of the Flandreau

settlement of the Santee Indians—Christian, citizen Santees.

"There were, according to the census of last summer, 378 souls, now probably 400, in the great and beautiful Sioux valley, composing about 90 families or households. These, as citizens, own in the aggregate about 14,400 acres of as beautiful country as any part of this new earth, once called the Valley of the Mississippi; and they are, really as well as professedly, more happy than when they formed a part of the most warlike band of the most warlike people of the red nation, who owned the vast domain extending from the great lakes to the Rocky Mountains, and from the Arctic slope to the meeting of the rivers at Cairo, Ill., and whose buffaloes streaked in thousands and thousands their plains, swift and innumerable as the shadows of the summer clouds, chasing each other over the surging prairie grass.

"Of all the Dakotas the Santees were the Danites of their race. What are they now? The most peaceable, and, I can say, the most docile and long-suffering of the peoples. To hear the old folks among them, who remember former things and who have been Christians for years, speak of their immortal hopes through our LORD JESUS CHRIST, would probably bring to your mind, as to mine, the saying of Simeon, 'LORD, now lettest Thou us depart in peace, for our eyes have seen Thy salvation.'

"Those good women of the Auxiliary who have built for them this beautiful church would be rejoiced to see and hear them worship. The young man who presides at the organ (an instrument kindly lent us by a Churchman) is a full-blood Santee, who is self-taught in music. The young man who leads the congregation in chants and hymns and responses is also a full-blood, but his face, irradiated with Christian feeling, is manly and serene, while his voice is thrilling and earnest. That voice, which, were it inspired in the war-dance, and by the recital of the wrongs of the race at the hands of their white brothers, would as a warwhoop startle with terror an army of men, how changed by the love of JESUS! It is now a voice of triumph and peace, inspired not by vengeance victorious over the wrongdoer, not by anything retrospective, but from the visions and victory of faith overcoming the world. These people sing the new song of Moses and the Lamb, feeling that they are lifted up to true kingship, priesthood, and brotherhood Divine."